



I/13/04 DATE DUE

~~SFPL SEP 27 '89~~

BOOK NO.

929.9 P546A

ACCESSION

327921



SAN FRANCISCO PUBLIC LIBRARY



3 1223 00618 7471

FEL



*The*  
AMERICAN FLAG

*Its Uses and Abuses*

BY

ROBERT PHILLIPS, PH.D.

Professor of History and Government

at

Purdue University



THE STRATFORD COMPANY  
PUBLISHERS, BOSTON, MASS.

---

COPYRIGHT — 1930 — BY  
THE STRATFORD COMPANY

*Publishers*

PRINTED IN THE UNITED STATES OF AMERICA

---

929.9

P546a

327921

PRINTED BY  
THE ALPINE PRESS, INC., BOSTON, MASS.

3 1223 00618 7471

*Dedicated*

*to*

*William Phillips and Mollie Fredericks*

THE ONE OF ENGLISH, THE OTHER OF GERMAN,  
EXTRACTION — WHO, EMIGRATING TO THE  
UNITED STATES IN THEIR EARLIER YEARS,  
BECAME NATURALIZED AMERICAN CITIZENS;  
MET AND WERE MARRIED; REARED SONS AND  
DAUGHTERS, UPON WHOM THEY INCULCATED  
SENTIMENTS OF LOYALTY TO THE REPUBLIC  
OF THE UNITED STATES, HABITS OF OBEDIENCE  
TO THE LAW OF THE LAND, AND AN ATTITUDE  
OF REVERENCE FOR THE AMERICAN FLAG

BY

*One of Their Sons*





## Preface

A NUMBER of excellent treatises have recently appeared in study of the American flag. They have undertaken to set forth the story of its origin and development; to instruct our citizens in its soul-stirring history; and to awaken for it a deeper veneration and respect. All of these, it must be admitted, are laudable purposes.

The most important phase of flag study, however, has thus far remained neglected. The American people have not been found wanting in loyalty, reverence, and love, for the emblem of their country. Their weaknesses, rather, have been in the nature of thoughtlessness and misunderstanding in the use of that banner. And they have also gone to the other extreme of causing it to wave in the name of intolerance, highhandedness, vainglory, and other excesses. So the time has come when we should begin to ponder over the significance of our national standard; when we should learn the proprieties of its usage; and when we should establish it in its rightful place among the agencies and institutions of the Republic.

## PREFACE

To that purpose the following chapters are offered. They speak of some matters which are outside the pale of argument; and of others which are highly controversial, even explosive. But should they be provocative of thought, and should they clarify certain questions that have led to misapprehension, the author will feel that his aims have been realized.

ROBERT PHILLIPS.

*Lafayette, Indiana,  
September 1, 1930.*

## Contents

I. Why a Flag? . . . . .	1
II. The Origins of the American Flag . . . . .	19
III. The Stars and Stripes . . . . .	34
IV. The Display of the Flag . . . . .	57
V. Full and Half-Mast . . . . .	74
VI. Flag Heraldry . . . . .	96
VII. Touching the Ground . . . . .	112
VIII. The Salute . . . . .	132
IX. The Pledge of Allegiance . . . . .	148
X. God and Country . . . . .	169
XI. Retirement . . . . .	190



# *The* AMERICAN FLAG

## CHAPTER I

### Why a Flag?

And everywhere  
The slender, graceful spars  
Poise aloft in the air,  
And at the masthead,  
White, blue and red,  
A flag unfolds, the Stripes and Stars.  
Ah, when the wanderer, lonely, friendless,  
In foreign harbors shall behold  
That flag unrolled,  
'Twill be as a friendly hand,  
Stretched out from his native land,  
Filling his heart with memories sweet and endless.

—HENRY W. LONGFELLOW.

THE use of the flag, as a personal, institutional, and national emblem, is almost as old as civilization itself. As far back as the time of the ancient empires of Egypt, Babylon, Chaldea, and Assyria, armies went forth to battle following the colors of their kings, and bearing

## THE AMERICAN FLAG

upon their weapons the multitude of their insignia. The archeological records of all the important nations of antiquity teem with devices—allusions, symbols, notions, conceits—that betray the fanciful heraldic conceptions of the twilight age of history.

The powerful armies of imperial Egypt were invariably aflaut with military standards, upon which cunning artificers had emblazoned such priestly designs as were sacred to the people. The characteristic figure of the Chaldeans was the dove perched upon a sword—prophetic of a peace enforced at the point of the sword. Among the Persians, we find the practice of affixing a carved eagle to the point of a lance; while upon their richly ornate battle fabrics were inscribed the representations of the supreme deity, the sun-god Mithras.

In the Old Testament, the frequent mention of banners and standards betrays the Jewish familiarity with the customs of these more powerful contemporary civilizations. Thus the sweet singer of Solomon's Song queries, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" At the time of the numbering of the Israelites, as recorded in the Book of Numbers, a special standard was assigned to each of the twelve tribes; and

## WHY A FLAG?

during encampment, each tribe was rallied around its own standard. Likewise, for each of the four great divisions in Israel there was an emblem. Judah displayed a lion, Reuben a man, Dan an eagle, and Ephraim an ox.

There was no uniformity of practice among the Greeks. Hellenic tastes varied with the respective city-states, and with the changing historical periods. In Rome, however, the favored image, for military purposes at least, was the eagle. Her standards were viewed as particularly sacred; were kept, in time of peace, within the city temples; and were guarded with every mark of devotion. Eventually, the eagle became the distinctive symbol of the legions. Of all the nations of the ancient world, probably Republican and Imperial Rome manifested the greatest veneration for their emblems.

The heyday of flag history is the period known as the Medieval Ages. Out of the chaos and romance of this golden epoch there emerged a universal addiction to the display of personal and family coats of arms and of the colors of knightly and religious orders. The records of the times teem with allusions to standards, banners, banderolls, guidons, gonfalons, pennons, pennoncells. To borrow the language of Marmion:

## THE AMERICAN FLAG

A thousand streamers flaunted fair:  
Various in shape, device, and hue—  
Green, sanguine, purple, red and blue,  
Broad, narrow, swallow-tailed and square,  
Scroll, pennon, pensil, bandrol, there  
O'er the pavilions flew.

From emperors and kings, down through the orders of princes, dukes, barons, and knights-banneret, to the petty squires, each dignitary had his badge and token.

Perhaps the most glamorous, the most heroic, of the banners of the Middle Ages were those borne by the gallant adventurers, half knight and half monk, who, quickened with spiritual afflatus, fared forth on the mission of rescuing the Holy Sepulcher. Among them, the most intriguing were the three celebrated fraternities that have lent their nomenclature and their inspiration to modern lodge ritualism.

The Knights Hospitallers were organized to care for the needy pilgrims bound for the sacred shrines, especially Jerusalem. They bore the distinguishing mark of a white eight-pointed cross set upon a black mantle. Of the Knights Templars, James de Vitry wrote, "They bear upon them to battle a banner half white, half black; this they call Beauseant, because they are fair and favorable to the friends of Christ, to his foes drear



## WHY A FLAG?

and black." Beauseant was the battle standard of the order, and was carried by an official called the gonfanonier. The characteristic apparel of the Knight Templar, however, was a white mantle surmounted by a red cross. The Teutonic Knights were of German origin. They wore a black cross upon a white ground, foreshadowing the black and white flag of Prussia, and the subsequently famous iron cross of the German Imperial standard. The knight of these storied orders made a picturesque figure as, cross upon his breast, he rode forth on his long journey to the Holy Land; or when, cross upon his back, he turned his face toward home.

It was during these days of chivalry that there grew up a body of principles relating to the designs, interpretation, and usage of emblems. These principles became known as "heraldry," and they form the basis of our flag-lore of today.

Despite the wide use of flags in all ages and in practically every country, the conception of a "national" flag is of comparatively recent origin. Its closest kin has been the "King's Colors," the personal or family emblem of the reigning monarch. The next of kin, perhaps, has been the popular figure, such as the dragon of early England, the raven of the Norsemen, the eagle of Rome—

## THE AMERICAN FLAG

regarded as a national character, but in no sense constituting a national flag.

The evolution of the national flag is clearly seen in the development of the Union Jack of Great Britain. This standard began its existence as the King's Colors. As the story goes, King Edward I, of England, became interested in the Eastern legend of St. George and the dragon. So profoundly was he moved by the exploits of the Saint that he adopted as his royal symbol the design of a red cross upon a white field. At that time the flag of the royal house of Scotland was a white St. Andrew's cross upon a field of blue. In 1603 James VI of Scotland ascended the English throne as James I. To typify the linking of English and Scotch destinies, he directed that the crosses of St. George and St. Andrew be united on one field. The resulting flag in time developed the sobriquet, "Union Jack." Supposedly, "Jack" is derived from the French Jacques, or James. At all events, the flag was subsequently confirmed by the legal union of Scotland with England in the year 1707.

The acquisition of Ireland eventually necessitated another change. Hence, in the year 1801 the Irish red cross was added to the Union Jack. This flag now showed a triple cross, commemorative of the three patron saints, St. George of England,

## WHY A FLAG?

St. Andrew of Scotland, and St. Patrick of Ireland. Up to 1707 it had been known as the King's Colors; but with subsequent changes and adaptations it has become a national emblem, the flag of the British Empire, variations having been allowed to satisfy the demands of the several dominions within the Empire.

The supplanting of the French royal standard with a national flag was accomplished in a less peaceable manner. A cataclysm was necessary to bring about the transition. The standard of the Bourbon line of emperors had been the traditional *Fleur-de-lis*, the iris set upon a field that had passed through several alterations as a result of changes upon the throne. That far-famed emblem was in no sense the flag of the people. Although popularly known as the "Lilies of France," it symbolized the Bourbon dynasty.

Soon after the overthrow of the monarchy, in the French Revolution of 1789, a new banner made its appearance. In design it consisted of three vertical colors, red, white, and blue. It was borne by the Revolutionary armies, and was later adopted by the Revolutionary convention. Today the "Tricolor" is the national standard of France, and is immensely popular with most of the French people.

The elements dispossessed by the French Revo-

## THE AMERICAN FLAG

lution, however, refused to be reconciled to the upstart banner, and bitterly resented the uncere-  
monious brushing aside of the time-honored *Fleur-  
de-lis*. In the year 1873, when France was on the  
verge of restoring the monarchy, the devotion of  
the Bourbons to this ancient family symbol was  
the circumstance that interposed itself to forestall  
the fateful step. Although there were three rival  
claimants, the throne had been offered to the  
Legitimist Count of Chambord. But the Count  
insisted that with his elevation to the throne the  
discarded Bourbon banner should be restored and  
proclaimed as the national flag of France. "Henry  
V," said he, "could never abandon the white flag  
of Henry IV." The Tricolor stood for the Revo-  
lution; should he be a King of usurpers? The next  
in line for the throne was the Count of Paris. He  
was a scion of the family of Orleans, and was  
willing to accept the Tricolor; for he realized its  
popularity, and was aware that no régime could  
safely repudiate so glorious an emblem of French  
liberties. As it turned out, the intransigence of the  
Count of Chambord cost him the Crown, and the  
monarchy was never restored.

With autocracies rapidly becoming obsolete,  
dynastic colors are no longer in vogue. They are  
being forced to give way to ensigns representative  
of the whole national personality. The American

## WHY A FLAG?

flag, for example, is truly a national emblem. In its design there is neither device nor suggestion of royalty. Ours is one of those governments "instituted among men deriving their just powers from the consent of the governed." When the Continental Congress adopted the Stars and Stripes as the official flag of the "thirteen United States," they were functioning as the representatives of the people.

Why is it that almost all the sovereign states of today have their standards? We may well give this question our consideration; for there are undoubtedly a number of answers. The most convincing of them is that every sovereign state needs a mark of its jurisdiction. While waving over the land, the flag is an evidence of supremacy; waving over public buildings, it is the sign of proprietorship; planted upon the fortresses and men-of-war, it speaks of the nation's power; floating over the dependencies, it conveys the thought of ownership; and borne by the merchantmen, it is a means of identification. When unfurled over the national embassy in a foreign land, or over those consulates to which extraterritoriality extends, it discloses an extension of the nation's authority.

But there is another reason why we have flags. They serve as rallying points and sources of inspiration. Who has not felt the thrill that goes

## THE AMERICAN FLAG

rippling over one's being at the spectacle of the flag rising majestically and radiantly to its rightful position at the top of the mast? What patriot, remote from his native land, catching a glimpse of the approaching colors coming like a memory of home, has not felt an unwonted impulse moving his soul? There are few suggestions as strong as the magic stimuli that proceed from the folds of the nation's flag. To quote from that eloquent American statesman, Senator George F. Hoar:

I have seen the glories of art and architecture, and of mountain and river. I have seen the sun set on Jungfrau, and the full moon rise over Mount Blanc, but the fairest vision on which these eyes ever looked was the flag of my own country in a foreign land. Beautiful as a flower to those who love it, terrible as a meteor to those who hate it, it is the symbol of the power and the glory and the honor of seventy millions of Americans.

The pages of history sparkle with the stories of heroic exploits called forth by devotion to the flag. In every country the loss of the colors on the field of battle has brought to the soldier a sense of bitter humiliation; and prodigies of valor have been performed to save those colors from ignominy. Among the Persians, so great was the veneration for the royal banner that it was intrusted always to the keeping of the most redoubtable



## WHY A FLAG?

fighter in the army. During the military campaigns of Rome, the legion emblems were guarded with a peculiar solicitude. To capitalize this concern, the commanders frequently ordered that their standards be cast among the enemy. Then they spurred their indomitable warriors on to deeds of daring and sacrifice, charging them with the regaining of what was, to the man of the ranks, a priceless Roman possession.

An equal fidelity is recorded in the annals of American military experience. Among the most notable figures in our national development are the men and women whom we have fittingly honored with the appellation, "flag hero" or "flag heroine." The Stars and Stripes have been the inspiration of the battlefield and the consolation of the prison pen. They have challenged the noblest and most worthy motives within us. At the Battle of Gettysburg the colors of one of the Indiana regiments were borne by six successive standard bearers; as each in turn fell another sprang into his place.

In the year 1863, the Sixteenth Regiment of Connecticut volunteers, engaged in the Virginia campaign, was compelled to surrender to the Confederate army. Before resigning themselves to the hand of the enemy, some of the members tore their colors into small strips which were distrib-

## THE AMERICAN FLAG

uted among them. Throughout the prison life which followed, the fragments were preserved; and at the conclusion of the war they were brought back to Connecticut, where they were pieced together and hung in the State House at Hartford.

A third function of the flag is to serve as a symbol. It is the epitome of that vast complex of institutions and ideas known as the nation. It stands for the territorial domain, for the government, for the cultural ideals. It recalls the past, and typifies the present. In a word, it is a practical convenience, a method of summing up, and representing, the whole national personality. Says Henry Ward Beecher:

A thoughtful mind, when it sees a nation's flag, sees not the flag only, but the nation itself; and whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history, which belong to the nation.

Perhaps it is this symbolism which explains the love of the patriot for his flag. And every countryman thinks that his own is the most beautiful creation that floats on the breeze. True, it may, like many of the ensigns of Latin America, defy all the ancient forms of heraldry; it may do violence to some of the most essential rules of art.



## WHY A FLAG?

Yet to him it is none the less a vision of elegance and grace. The Russian admires the flaming red of his symbol of revolution. To the Irishman, there is no other emblem so lovely as the living green with its harp of gold. In the opinion of most of us, the red and yellow stripes of Spain may be rather commonplace, but they are profoundly impressive to the native of that land. So we Americans, proud in the significance of our red, white, and blue, are confident that, as an esthetic production, it rates above every other national standard.

But we are not alone in glorifying the Stars and Stripes as an artistic creation. The people of many other lands have joined us in utterances of appreciation. When our flag first appeared in Chinese waters the inhabitants of the Celestial Empire were moved to admiration, and declared it to be as lovely as a flower. Even today the natives in some parts of China refer to it as "the flower flag."

In what does its beauty consist? Does it inhere in the design, in the gorgeous dyes, in the fine texture of the fabric? Probably no matter what its conception, its color scheme, it would still be to us a masterpiece of art. The beauty, therefore, consists not in any intrinsic values, but rather in the composite of ideas for which it stands. It

## THE AMERICAN FLAG

seems to speak of works of labor and deeds of heroism; of victories and defeats; of towering personalities and generations of plain folk; of fundamental principles and ethereal virtues; of vast domains of mountain, prairie, river and lake. But we do not pause in self-analysis; it comes to us like the lightning's flash—this flag means *my* country. Such was the burden of the old German war song, *Ich bin ein Preusse*. Translated into English:

I am a Prussian! Know ye not my banner?  
Before me floats my flag of black and white!  
My fathers died for freedom, 'twas their manner.  
So say these colors floating in your sight.

A satisfactory standard should bring out in full relief the paramount national characteristic. Yet when those of the present day pass before us in review, we are surprised to find very few that, in this respect, do not leave much to be desired. The British Union Jack is a notable exception. One sees in its triple cross the union of England, Scotland, and Ireland; and there can be no doubt that, to the Englishman, at least, this is the fundamental concept about the Empire. Another highly significant standard is that of Japan. Its red sun of divergent rays, emblazoned upon a white field,

## WHY A FLAG?

typifies the island Empire in its favorite fancy, the land of the rising sun.

There is reason for maintaining, however, that the most expressive of all flags is that of the United States. Ours is highly distinctive in that it sets forth in a summary way the history and nature of the Union. The thirteen stripes recall the original alliance of the Colonies, and the struggle for independence. The stars, now forty-eight in number, are a narrative of growth into a mighty federation. And these stars are not tossed at random into the blue canton; they are a "union"—a "new constellation." Like the starry clusters in the heavens, they are arranged in a form, and bound by indissoluble ties. As the astral galaxy drifts in a consort across the firmament of the heavens, so this constellation of states moves in an unbroken company through the years.

It is not intended here to intimate that a flag cannot have the elements of greatness, nor be venerated by its people, unless its design be suggestive of the nation's personality. We are, in fact, only setting forth an ideal. One must admit that there are those which, while appearing to bear little relationship to the genius of their country, are still objects of deep veneration. For instance there is the Tricolor of France. Attempts have been made to trace it back to various fore-

## THE AMERICAN FLAG

runners in earlier times; but even among the French themselves there are differences of opinion as to the origin and significance of the three vertical stripes of red, white, and blue. Apparently the motive of the revolutionaries in adopting such a pattern was that it pleased their fancies; and posterity has done the rest, making of it a tradition and a legacy. Today it is beyond question identified with republican, as opposed to monarchical, government.

But the assertion that a standard ought to reflect the salient feature of a nation's individuality is supported by the lesson of German experience. The flag of Imperial Germany was black, white, and red. Under its folds the unification of many petty states had been accomplished and the Empire proclaimed. It skillfully recalled the most important of these states, and ever since the Franco-German War it had been regarded with strong affections. To the German it was a memorial of a united Fatherland, a reminder of brilliant achievements in the arts of both war and peace. Yet after the overthrow of the Kaiser, in 1918, the new Republic discarded the old colors for an innovation, the black, red, and gold. The latter has been slow to win its way into the hearts of the people; indeed, there has been a prevailing dissatisfaction with the change. As the charge

## WHY A FLAG?

goes, the present colors fail to adumbrate that which is historically and legally fundamental to the conception of German solidarity.

We may add that a flag, in order to have a claim to greatness, should set forth an ennobling theme. Many are the aspiring creations that have fallen by the wayside because they could not meet this criterion. Those setting forth such doubtful states of mind as jealousy, hatred, suspicion, or revenge, usually fail to outlive the circumstances bringing them before the public.

The ideals of society, moreover, are being uplifted to ever higher planes; and what may be accepted in one age may be discarded in the next. For example, the symbolism of England shows a remarkable progression from the dragon (whatever ideas that imaginary creature may have connoted) to the more noble beast, the lion, and from the latter to the exalted figure of the cross.

The "Rattlesnake Flag" of our American forefathers is another case in point. With its sinister coiled serpent in the attitude of striking, and its warning words, "Don't tread on me," it may have been illustrative of the temper of its day; but when everything has been said in its favor, it did not present an elevating sentiment, and consequently it passed on with the struggle that had given it birth.

## THE AMERICAN FLAG

The truly great flags of the modern world, those which give promise of endurance, are those which are eloquent of lofty principles—independence, unity, democracy, liberty, justice, faith in God. And these abstractions one may by implication see pictured in the American flag.

## CHAPTER II

### The Origins of the American Flag

A Union of lakes, and a Union of Lands,  
A Union of States none can sever ;  
A Union of hearts and a Union of hands,  
And the flag of the Union forever.

—GEORGE P. MORRIS.

NATIONAL standards have come into being by one or the other of two processes. Some have been products of acts of creation. "Go to," men have said, "let us make a flag"; and the object of their resolves has forthwith made its appearance. We have no complaint to enter against the laboratory method; for it is sometimes the only practical course to pursue.

Thus when governments are overthrown—as were the *ancien régime* of France and the Empire in Germany—the necessity may arise for a new symbolism. Both the French and the German people owe their present colors in part to revolution.

Moreover, the nations which emerge from the fermentation of world politics find it to their interest to adopt at once an emblem of their sov-



## THE AMERICAN FLAG

ereignty. To illustrate we may refer to the young republics of Latin America and to the European states born of the convulsions of the late war. Some of the latter were independent states a few generations ago, and like the fabled phoenix, have sprung forth from their own ashes; but their past statehood was in the era before national standards had come into vogue. Now the practice of the times requires that they adopt distinctive emblems.

But most of our national flags are the result of a process of evolution rather than of an act of adoption. Many of them are still in an unfinished stage of development; though no one knows what their next alterations may be. Their beginnings are veiled in obscurity; yet we can see the successive changes that have followed in reflection of the larger national events. The Union Jack of England is an example. It has shown great adaptability, and even variations in the response to the demands of growing dominions.

There are strong arguments in favor of the evolutionary type of flag. As it grows up with the country it seems to be an intrinsic part of that country's life, and as such it will not readily be cast aside. Frequently, in countries having an adopted flag, we find strong undercurrents of opposition to its acceptance. But we do not find this situation in countries where the flag has grown



## ORIGINS OF THE AMERICAN FLAG

up with the people. An adopted flag, moreover, is liable, in time, to be outgrown, whereas the evolving flag is capable of adjusting itself to the national experience.

The American flag is a remarkable exemplification of the principle of growth. We do not know when nor where it originated. Many attempts have been made to trace its history and locate its beginnings; but the very controversies engendered lead us to the conclusion that one cannot say, "lo here," or "lo there," began our national ensign. Like many other American institutions, it can be credited with incipient phases that reach back into the life of Europe. It is the lineal descendant of certain exotic creations brought across the Atlantic to these shores. Slowly it has been taking shape, responding to the vicissitudes of our history. It has had a long and proud career, but its story, probably, is still in the making. So long as there are accessions to the union of states, there will be an increase in the number of stars.

There have been other banners which have made pretensions to dominion over the territory now composing the United States. When the first European voyagers set foot upon this *terra incognita*, they found the red man already addicted to the use of personal and tribal emblems. It was a common thing to see the primitive wigwam,

## THE AMERICAN FLAG

lance, and pole, fledged with feathers. Later, under the influence of the white man's example, the Indian turned to his advantage gayly colored streamers of cloth. But he never knew such a possession as a national banner.

At various times, the white Lilies of France appeared off our coasts, and were borne from Canada into the very heart of the Continent, along the Great Lakes system, and down the Mississippi, to bring under French sway innumerable points of vantage. Meanwhile the kindred Lilies of Spain had been planted in Florida, and in the great Southwest, signaling the advent of Spanish *imperium* in the New World. There were also the colors of the House of Orange—the orange, white, and blue, destined to become in time the red, white, and blue of The Netherlands. For half a century this family insignia of the Princes of Orange fluttered boldly over the port of New Amsterdam, and along the Hudson. We know, moreover, that on occasions the flags of Sweden, Portugal, and several of the Italian states, were unfurled upon our Eastern coasts; that in the West the flag of Mexico once penetrated as far north as Colorado; and that the colors of the Russian Romanoffs, skirting our Western coasts, ventured as far south as San Francisco Bay.

## ORIGINS OF THE AMERICAN FLAG

Of course the emblem that finally established itself along the Atlantic littoral was that of England. During the whole Colonial period the allegiance of the American people was to the "Mother Country." Had one traveled from Maine to Georgia he would have found in every settlement an unquestioning fealty to each of two banners. One was the "King's Colors," the other, the "People's Flag." The former was wont to decorate His Majesty's ships, fortresses, and arsenals; but it seldom drew very near to the hearts of his liege American subjects. The latter was the beloved symbol of the historic rights of Englishmen; and it might have been seen floating over the town commons, the public buildings, and not a few of the private dwellings.

Meanwhile there were forces at work that were destined to endanger the supremacy of the proud crosses of St. George and St. Andrew. Up to the close of the French and Indian War, the *bête noir* of the Colonists had been the enemies that were encircling them and threatening their advance into the interior. Intrepid French explorers, *coureurs du bois*, and Jesuit priests, unfolding the mysteries of the Laurentian region, and blazing their trails through the primeval wilderness that lay beyond the Appalachians, were on the point of joining hands with the Spanish Conquistadors on the

## THE AMERICAN FLAG

lower Mississippi. To add to the imminence of the "Gallic peril" and to the menace of the "haughty Don," there loomed upon the frontier that constant terror, the merciless savage, armed with French guns and thirsting for the blood of Englishmen. It is not surprising that through these harrowing years, marked by their four open wars, and by repeated outbreaks of Indians, the Colonial population leaned heavily upon the mother country and remained "true to the old flag."

But it was still to be seen whether the removal of these perils would leave the loyalty of His Majesty's subjects unaffected. By the treaty of Paris, in 1763, the "turbulent Gallics" were virtually expelled from the Continent; and thereafter the danger of the Redman drifted by like an angry storm cloud. Said Choiseul, speaking of the English Colonies, "They will not fail to shake off their dependence the moment Canada is ceded."

These prophetic words had the ring of truth. A subsequent historian, John Richard Green, has declared that "With the triumph of Wolfe on the Heights of Abraham began the history of the United States." Two years after the signature of the treaty of peace, the Stamp Act Congress was in session in the city of New York. Already the arbitrary and repressive acts of an unrepresenta-

## ORIGINS OF THE AMERICAN FLAG

tive Parliament had provoked a spirited resistance. That "firebrand of revolution," Patrick Henry, had stood up in the Virginia House of Burgesses to hurl defiance at a wrong-headed and stiff-necked monarch. Here and there had occurred acts of violence, accompanied, in several instances, by destruction of property. A significant protest organization, the "Sons of Liberty," had been taking shape, and even now they were bearing through the streets of our cities new and strange looking emblems of their cause. These banners claimed no artistic merit, and they boasted of no historical background; but they furnished a vent for feelings that were everywhere effervescing. The general display of such contradictory colors—the British flag and the numerous symbols of protest—was indicative of two conditions, loyalty to the Empire, and an indisposition to allow their traditional rights to be abridged by either Parliament or Crown.

The next ten years constituted an era of gathering storm. Not until 1775 did it finally break upon Lexington and Concord. When the historian relates the narrative of events leading to the rupture between England and her Colonies, he speaks of high-handed acts of Parliament, of vexatious trade and navigation restrictions, of the curtailment of personal liberties, of seditious mass meet-

## THE AMERICAN FLAG

ings, and of congresses with their fruitage of declarations, petitions, and protests. All of these affairs, however, were but ripples on the surface of things. Of greater importance were the strong undercurrents that throughout the years had been gaining in momentum. Chief among these was the American growth. The Colonies were reaching their majority, and it was not in the nature of things for them to remain long under the parental roof.

When British Redcoat and American Minute Man clashed upon Lexington green, both were under the folds of the flag of the British Empire. To a Tory Parliament such a situation was an anomaly; for how could those who professed to be the "sons of Englishmen" offer armed resistance to the colors which they claimed as their own? To the Americans the inconsistency was all on the side of England. To repeat the words of Patrick Henry, they had "petitioned, remonstrated, supplicated"; "An appeal to arms and to the God of Hosts" was all that was left to them. Were they not fighting for the fundamental liberties of Englishmen, liberties that were as old as Magna Charta? They had a right to bear the flag of the Empire; indeed, their claim to its benisons was more just than the claim of those who oppressed them.



## ORIGINS OF THE AMERICAN FLAG

From the perspective of today we can see that there were at work strong forces that even the Revolutionary leaders did not apprehend. Each punitive action ordered by Parliament, each decree issuing from the King in council, served but to open their eyes in further disillusionment. Voices that had at first been discreetly hushed now began to speak openly of "independency." The hold of the aged symbol of empire was weakening.

There now began to sprout forth flags, pennants, streamers, and guidons, their number legion. On recommendation from General Washington, each army regiment put forth its own colors; and later it became the vogue for every company to have its badge of distinction. Before the hostilities had proceeded far, the several Colonies, moved by the creative impulse, erected their peculiar liberty poles and put on display their own flags. Many of the individual towns did likewise. One observes very little uniformity, either in design or in color; the one common bond was the spirit and sentiment that had brought these fanciful emblems into being.

Perhaps the most striking of the flags of the hour was that presenting the figure of a coiled rattlesnake, and disporting some motto or warning inscription. There appeared in the *Pennsylvania Journal* an article defending the symbolism

## THE AMERICAN FLAG

of the rattlesnake. The authorship of this article has been attributed to Benjamin Franklin, partly because of its terse and forceful style, but principally because of Franklin's known addiction to the device of a serpent of many initials to illustrate the American cause. Although the rattlesnake flag temporarily caught the popular fancy, and seemed for a time to give expression to the pent-up feelings, it lacked the ingredients of a satisfactory national standard.

Such was the thought of Paul Jones when he hoisted the first rattlesnake pennon to be borne by an American man-of-war. In his memoirs we find an impressive comment:

I was always at loss to know by what queer fancy or by whose notion that device was adopted. For my own part, I never could see how or why a venomous serpent could be the combatant emblem of a brave and honest folk fighting to be free.

In this early riot of emblems one can detect several suggestions that were destined to converge in the making of a national standard. Among the Rhode Islanders, for instance, there was in use a flag the blue canton of which contained a union of thirteen white stars. The colors of a certain Captain Markoe, of Philadelphia, moreover, carried a canton with thirteen stripes of blue and silver. As early as 1775 the thirteen



## ORIGINS OF THE AMERICAN FLAG

stripes, typifying the unity of the Colonies, had begun to attract favorable attention. In color, they showed wide variations of taste. Often they were red and white; but sometimes they were yellow and white, green and white, red and blue, or yellow and green. Be that as it may, they were a foreshadowing of the stripes in the national standard to come.

The establishment of the Continental Congress was one of the landmarks in the progress of the Colonial cause. That body was not the creation of an act of agreement. It rested upon a solid basis of necessity; and the authority that it exercised came to it by virtue of the common thought that there must be some coördinating agency to promote unity of effort. So the Congress assumed direction of the war, called for volunteers, mustered the militia into the Continental service, appointed George Washington commander-in-chief, and became the storm center of the rebellion.

This was only an emergency government, but very early in its career men began to concede that it should be provided with some emblem of its jurisdiction. A Continental flag would in several ways prove to be an advantage. It could be carried by the Continental armies to distinguish them from the militia. It might foster a loyalty broader than that which had been circumscribed by the

## THE AMERICAN FLAG

boundaries of the individual Colonies; indeed, it might stir the spirit of a new nationalism. It would give our armies a status under international law; and as for our privateers, faring forth to prey upon British commerce, they would be less in danger of the treatment usually accorded to criminals and pirates. Abroad, such a symbol of Colonial unity might make a stronger impression upon those nations which we hoped to move to our support.

Accordingly, a committee was appointed by Congress to confer with General Washington. It consisted of Benjamin Franklin, Benjamin Harrison, and Thomas Lynch, the first named acting as chairman. We are not sure that their interview with Washington resulted in anything definite, but we know that shortly afterward the Commander-in-chief raised over his headquarters on Prospect Hill, near Boston, a new flag. This emblem became known as the Grand Union, or Cambridge, flag. We may regard it as one of the most significant developments in the story of the growth of the Stars and Stripes.

The Grand Union flag was a combination of the royal standard with those recent innovations of thirteen stripes. The former had consisted of a red field, with a blue canton marked by the upright cross of St. George and the diagonal cross

## ORIGINS OF THE AMERICAN FLAG

of St. Andrew. The Grand Union flag retained the blue canton and the crosses unchanged, thus suggesting a continued allegiance to the crown; but it was also a compliance with the English law of 1701 requiring that all banners, both on land and on sea, contain the device known as the Union Jack. In place of the red field, however, there were substituted thirteen alternating stripes of red and white, representing the union of the Colonies. Hence, we see in the banner hoisted on January 1, 1776, a conflict of loyalties. The Revolutionaries were standing near the parting of the ways. But they were taking an important step in the transition from a British to an American national standard.

It was amid scenes of enthusiasm that the new banner was unfurled over Washington's camp. By the besieged British army, in Boston, it was taken as a declaration of allegiance to the mother country; but quite the reverse was its effect upon the Continentals. Says Washington, in his personal record, "We hoisted the Union flag in compliment to the united colonies, and saluted it with thirteen guns."

In the meantime, there were forces at work that were destined to render obsolete all tokens of fealty to our "unnatural parent." At the beginning of the war there had nowhere been an out-

## THE AMERICAN FLAG

spoken advocacy of separation from Great Britain. Now the obduracy of the English statesmen, and the invidious methods employed by the invading armies, in prosecution of the war, caused our people to weigh more seriously the comparative advantages of independence and colonial status.

Two divisions presently manifested themselves in the Continental Congress. The one was marked by caution and moderation. It feared the chaotic conditions that might ensue should the restraining hand of England be withdrawn. The other group was more radical, but its numbers were constantly being augmented. It argued that the 'American position of declaratory allegiance, accompanied by material warfare, was growing ever more contradictory and anomalous. As Witherspoon tersely expressed it, "The country is ripe for independence and would be rotten without it."

Finally, on July 4, 1776, the Declaration of Independence was adopted. An epoch-making resolution, it is justly regarded as one of the inspired documents of our history. By decision of the Supreme Court of the United States, the date of its promulgation marks the beginning of our national existence.

We, therefore, the representatives of the United States of America in general congress assembled, appealing to the Supreme Judge of the

## ORIGINS OF THE AMERICAN FLAG

world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these united colonies are, and of right ought to be, free and independent states.

The Declaration of Independence brought the reign of the King's Colors to an end. Moreover, the Grand Union flag was by the same act rendered obsolete; for the union of crosses, now odious symbol of tyranny, could no longer be tolerated. A few days after the immortal "liberty document" was signed, the Union Jack and the royal arms were removed from Independence Hall. Subsequently, there issued from Congress an order that all commissions and instruments of government theretofore reading "the United Colonies" should now read "the United States."

### CHAPTER III

## The Stars and Stripes

When Freedom from her mountain height  
Unfurled her standard to the air,  
She tore the azure robe of night,  
And set the stars of glory there.  
She mingled with its gorgeous dyes  
The milky baldric of the skies,  
And striped its pure celestial white  
With streakings of the morning light.

—JOSEPH RODMAN DRAKE.

THE discarding of the British and the Grand Union flags left the "United States" without an official emblem. However, the pattern of the stripes was gaining in popularity. To supplement these stripes a surprising variety of figures was being introduced. Rattlesnakes vied with pine trees and beavers, threefold knotted cords contested with chains of thirteen rings, for first place in the hearts of the people. From the heraldry of Europe were borrowed strange conceits—the sheaf of arrows, the hat of liberty, the ancestral lion.

Small wonder that commanders of the embattled armies were bewildered, and that Europe

## THE STARS AND STRIPES

looked askance. Captains of our men-of-war and of our privateers were almost beside themselves as they called for some distinctive standard that they might carry into the ports of Europe.

Almost a year elapsed before Congress bestirred itself. Then on June 14, 1777, it enacted the following celebrated resolution:

Resolved, That the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation.

The date of this action is generally looked upon as the natal day of our national flag. But to accept such a view would be totally to disregard the fact of flag evolution. The emblem of our country did not come into being like an Athena springing full-panoplied from the head of Zeus. It came forth from that more substantial parentage, long historical experience. The resolution of Congress was but an episode, though an important one, in its development.

That the step taken by the delegates at Philadelphia was not the alpha and omega of the birth of our flag is indicated by the reception that it was accorded. At the time it was scarcely noticed. On August 3 following, a certain Continental army officer expressed his surprise on hearing of



## THE AMERICAN FLAG

the action; and as late as May, 1779, Washington wrote, ". . . it is not yet settled what is the standard of the United States." The field of blue, with its union of stars, was especially slow to gain acceptance; and much water was to pass through the mill before this banner could be acclaimed as the "distinctive standard" of which Americans had dreamed.

The Congressional resolution had provided for thirteen stars, but was silent as to their arrangement. Consequently, flag makers were dependent upon their own ingenuity in placing them. The flags of the last years of the Revolution, and those of a generation following, displayed a variety of star groupings. One was in the form of a circle, or round robin, typifying the equality of the states and the endless nature of the Union. Another combination was in the likeness of an all-inclusive star. For example, the new flag unfurled in the House of Representatives, on April 13, 1818, contained twenty stars set in such a group as to constitute a large five-pointed star. But this was an impractical figure. It was rendered impossible by the admission of the next state to the Union, and was soon abandoned. A very popular fancy was to arrange the stars in staggered rows. Such was the plan of the "star-spangled banner" that



## THE STARS AND STRIPES

waved over Fort McHenry during the eventful bombardment of the War of 1812.

The uncertainty regarding the starry constellation elicited no official action until 1912. In that year President Taft issued his executive order to the army, requiring that the stars be arranged in six horizontal rows of eight stars each, and that they be not staggered, which is equivalent to making of them eight vertical rows. The order of the President affected only the army, but its influence has been so great as to be decisive of all practice, and today the flag is being manufactured everywhere according to that plan.

It would, however, be unfair to intimate that the Congressional Resolution of 1777 was without influence upon the development of the flag. Notwithstanding the dilatoriness of the American people in following the leadership of the national legislature, that body has unquestionably helped to give definiteness to the present design. The most that we can say is that if no official governmental action had ever been taken we should probably still have evolved a national standard; and although we cannot be sure what its present pattern would be, it beyond doubt would consist of some combination of stripes and stars.

The date of the Resolution, June 14, is now known as Flag Day. There has been no national

## THE AMERICAN FLAG

enactment directing its canonization. Its observance is based rather upon custom and conventionality, which are often of greater authority than are decrees and statutes. Several states, it is true, have made half-hearted attempts to give at least a quasi-legal sanction to its commemoration. In 1897 the governor of New York issued an order requiring that on that day the American flag should be flown on all the public buildings of the state. The city of Philadelphia, in the same year, observed the day as a holiday. In the main, however, it has been public sentiment that has lifted it to its present position of favor on the calendar.

The public schools, of all agencies, have contributed the most toward the hallowing of Flag Day. Unfortunately, a large number of our schools close before the fourteenth of June and are therefore precluded from joining in its recognition. Hence, there has been considerable speculation regarding the advisability of designating some other historical date. Strong representations have been made in behalf of September 11, the anniversary of the Battle of Brandywine, reputedly the first battle in which the Stars and Stripes appeared; and September 17, Constitution Day, has been suggested as another possibility. None of these proposals, however, have thus far met with an encouraging response. The truth seems to

## THE STARS AND STRIPES

be that holidays and holy days, although they may be *designated*, are not *made*, by representative bodies; like most other attachments, they simply grow in the hearts of the people. And so June 14 promises to remain enshrined in the popular affections as the true Flag Day.

Tradition has it that the first flag made according to the legal specifications was turned from the hand of that skilled needleworker, Betsy Ross. A cloud of doubt has rolled up to brood over this intriguing folktale. Historically speaking, it does not lend itself to proof: yet if truth is something more than mere fact, the story of the making of the first flag is true. It must be true in the sense that it is satisfying to the imagination, and appealing to the sentiment. We wish it to be true; and for its very moral and inspirational value it should not be expunged from its cherished place among the proud American traditions.

Congress, as the story goes, had appointed a committee of three, George Washington, Robert Morris, and George Ross. Their duty was to produce a copy of the newly authorized flag. Led by Colonel Ross, they proceeded to the home of Mrs. Betsy Ross, a niece <sup>by law</sup> of the Colonel. There they submitted their pattern. She observed at once that in their crude draft they had represented the stars with six points, and when she questioned

## THE AMERICAN FLAG

its propriety, Washington explained that although the six-point star was perhaps unnatural it would be easier to make than the customary five-point star. The reply of Mrs. Ross was to fold a piece of paper, from which, with a clip of her scissors, she deftly cut out a star with five points. The committee was at once convinced, and they directed her to begin work upon the first flag, the proportions of which were left to her judgment.

On August 3, just one month previous to the publication of the Congressional Resolution, Fort Stanwix, in New York, was under siege by a British army. From the journal of Captain Abraham Swarthout, one of the garrison, we are advised that the beleaguered forces, having no flag to represent their cause, improvised one for the occasion. Requisitioning some white shirts, they cut them into strips. The red was provided by piecing together some bits of scarlet cloth. The blue field came from a military coat, and was properly spangled with stars. The ensemble proved to be an odd piece of patchwork. But with the fervor of ardent patriots, they ran this banner up over the fort, exposing it to the view of an astonished enemy. It has been insisted that the Fort Stanwix flag was the first American flag mentioned in the actual historical records. Yet of late even this record has been shrouded in doubt.

## THE STARS AND STRIPES

We are not now sure that these bits of red, white, and blue, pieced together to make stars and stripes, composed a pattern similar to that approved by Congress.

We have seen that the idea of the flag stripes was not original with Congress. A similar situation obtains with respect to the stars. It is highly problematical how much influence that body had in the permanent establishment of the star constellation. The defenders of Fort Stanwix, for example, despite certain dubious memoirs, could not have had knowledge of the, as yet, unpublished action of Congress. In fact, the device of the stars was already known to public and private practice. Very early in the war Rhode Island had adopted a flag having a canton of blue, within which were set a galaxy of thirteen stars. It seems likely, therefore, that what Congress did was not so much to create, as to confirm what was finding its way into practice.

In our enthusiasm over the so-called birthday of the flag we have assumed that, as with the rubbing of some wonderful lamp, an epoch-making transformation was wrought. The new standard, taken at once to the American heart, must have risen aflutter everywhere. Each succeeding event of the Revolution thereafter must have occurred under the benedictions of the new flag. One mis-

## THE AMERICAN FLAG

taken assumption had led to another. We have pictured the new Stars and Stripes being hoisted for the first time, and that over a frigate in the Delaware River; as first braving shot and shell at the Battle of Brandywine; as first borne to sea by the intrepid John Paul Jones; as first accorded the honor of an international salute by the French in Quiberon Bay. Yet all the reliable archives concur in testifying that each of these experiences came, not to the flag of Congressional action, but to some one of the old forms of striped flag. Only in the closing years of the war did the stripes and stars begin to appear combined in the same standard.

Now, the victory of Washington at Yorktown almost prostrated the British hopes of subduing their revolting Colonies. "It is all over," cried Lord North; and after much delay and dilly-dallying the definitive treaty of peace was signed on September 3, 1783. The vital element in this treaty, of course, was Great Britain's recognition of the independence of the United States. As the guns roared out upon the Delaware they proclaimed the tidings that the "new constellation" heralded by the flag was about to take its place as a member of the family of nations.

The fathers of our independence hardly foresaw the era of expansion that lay in wait for the



## THE STARS AND STRIPES

new-born nation. True, a magnificent domain, reaching westward to the Mississippi, had been assigned to liberated America as her share in the settlement. And Vergennes, that crafty French minister of foreign affairs, had thrown up his hands in astonishment, "The English do not make peace, they buy it." But our invaluable heritage, later to be augmented by other accessions, had not yet proved its possibilities.

In 1789 the loose union of the Articles of Confederation came to an end. It was succeeded by the "more perfect union" based upon the newly enacted Constitution. The "sloop Anarchy" had "gone ashore on the Union Rock." "The good ship Constitution was safe in port." That the framers of so epoch-making an instrument of government were possessed of some degree of prevision regarding the Republic they were establishing, is shown by the proviso: "New states may be admitted by the Congress into this Union."

Nevertheless it did not occur to the patriots of that day that a flag problem might arise out of the increase in the number of states. There seems to have been no thought that the flag might evolve beyond the original stripes and stars. In 1791 Vermont entered the Union as a fourteenth state, and in 1792 Kentucky followed. Thereupon arose a question. Should the new members of the Union

## THE AMERICAN FLAG

be accorded recognition in the flag? If that question be answered in the affirmative, should they be granted equality with the thirteen who constituted the charter members?

The veterans of the War for Independence held out for an unchanging national standard. The old flag was the symbol of a glorious cause. Were its features to be altered, it would lose much of the affection in which it had been held. Therefore, throughout the years to come, it should be preserved in form and cherished in memory.

To meet these scruples, the inhabitants and the representatives of the new states argued that under the Constitution all states, old and new, were in a position of parity. The flag was not the symbol merely of the Revolution; it was the national standard, the ensign of a Union as yet incomplete, and still on the threshold of its history.

Beyond doubt there was merit in both of these contentions. As the landlord of the Rainbow Inn would have said, "The truth lies atween you; you are both right and both wrong." A past experience of such transcendent importance as the struggle for freedom could not be ignored. On the other hand, the young nation was on the eve of a tremendous expansion; and the flag, if it were to



## THE STARS AND STRIPES

continue to represent the country, must give place to an exemplification of that development.

The views of the new states finally prevailed. On January 13, 1795, the Congress resolved:

That from and after the first day of May, 1795, the flag of the United States be fifteen stripes, alternate red and white; that the union be fifteen stars, white in a blue field.

For two reasons we may regard this enactment as a mistake. In the first place, it abrogated the relation of the flag to the cause of independence. In the second place, it opened the door to such an increase in the number of stripes as to do violence to esthetic values. True, the number of stars could be increased considerably without detracting from the beauty of the flag; but the stripes, with each addition, would grow thinner, would lose their rich and striking contrast, and, viewed from a distance, would become indistinguishable.

After the admittance of Vermont and Kentucky, the subject of flag modification was allowed to lapse. Other states came into the Union but no further alterations were made.

By 1818 there were twenty states in the fold. The acquisition of the vast Louisiana Purchase, moreover, had made it inevitable that in the course of time many others would be knocking at the door for recognition. Congress was now alive

## THE AMERICAN FLAG

to the unwisdom of the policy of adding a stripe for each territory granted statehood. Accordingly, a different scheme was now inaugurated, finding expression in the official action of April, 1818:

### AN ACT TO ESTABLISH THE FLAG OF THE UNITED STATES

*Section 1. Be it enacted, etc.,* That from and after the fourth day of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

*Section 2. And be it further enacted,* That on the admission of every new state into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth of July next succeeding such admission.

Here was an admirable disposition of a much mooted question. While allowing for future growth, it fixed permanently the device of the flag. The original thirteen states were perpetually to be represented by the stripes, which, inferentially, memorialized also the War for Independence. The full union of states, without distinction of membership, was to find expression in the constellation of stars.

It will be noted that the act of 1818 provides that for each incoming state a star shall be added to the flag on the next succeeding Fourth of July. Not a few well-meaning people have assumed that

## THE STARS AND STRIPES

each state therefore has its own particular star. Children in the schools have been requested to try to find the star which belongs to their state. It is asserted that the first star in the upper left hand corner belongs to Delaware by virtue of her having been the first to ratify the Constitution; and that the other twelve signatories, in order of their ratification, have the next twelve stars. The remaining states come according to a precedence based upon the order of their admittance. This is purely a fiction of the imagination. Neither by law nor by custom has any star been assigned to a particular state. The only distinction that has been made among the members of the Union is that presented by the commemorating thirteen stripes.

It is somewhat amusing to see pictures (especially moving pictures), in illustration of our earlier wars, depicting the American flag with forty-eight stars. Apparently, the artist has been unaware of the fact that in no two of our wars has the number of stars been the same. Fidelity to history would dictate that flags of the later years of the Revolution be pictured with thirteen stars. Those of the War of 1812 should have fifteen, though before peace was declared there were eighteen states. At the outbreak of the Mexican War there were twenty-seven stars; and in

## THE AMERICAN FLAG

honor of Texas a twenty-eighth was being added before its conclusion. On the eve of the Civil War the total had reached thirty-three, with three others to be added by the time of the Peace of Appomattox. Throughout the War with Spain there were forty-five stars. The present assembly of forty-eight was attained when statehood was granted to New Mexico and Arizona in 1912.

Has the flag now achieved its final form? This question in connection with the possible enlargement of Union membership has been running through the minds of many Americans. We find some aspiration among the Porto Ricans toward securing the recognition of their island as an American state; but in the main the hopes of these islanders run rather toward independence. Since the annexation of Hawaii, in 1898, there has been an impression that the archipelago, despite the inconvenience of distance, might some day be accorded the rank of a state. However, Alaska, in some respects, is the nearest to being an integral part of the United States. The Supreme Court has held it to be an "incorporated territory," subject to the Constitution even in its formal features. Ever since the acquisition of Alaska, in 1867, we have dreamed of it as becoming populated and carved into thriving states. Thus far our dreams are tardy of realization; for

## THE STARS AND STRIPES

its growth has been so slow and fitful that membership in the American Union remains to this day a remote probability.

Yet one may be justified in entertaining the opinion that the flag of our country has not yet attained its full growth. As Senator Beveridge expressed the faith of the ardent expansionist, "The Republic never retreats. Why should it retreat? The Republic is the highest form of civilization, and civilization must advance." Without having the temerity to suggest what changes lie in wait for the United States, we may indulge the expectation that there will be developments, and that they may be reflected in the national ensign.

The American flag is perhaps the most adaptable of all national standards. That is to say that of all standards it accommodates itself the best to growth of country. The British flag has passed through successive modifications to give recognition to Scotland and Ireland. But the British Empire is slowly undergoing a process of internal readjustment, out of which are emerging those new international entities, the dominions. Recently a movement has begun in Canada to secure a national flag. One wonders whether the Union Jack, with its legendary appeal, will demonstrate a flexibility sufficient to meet the growing demands of the "British Lion's restless brood." The lack of

## THE AMERICAN FLAG

a suitable standard has been a disturbing question to federal states. The American people appear to have found an admirable solution in the fixed number of stripes and the growing number of stars.

The flag of the United States is sometimes proclaimed as one of the oldest in the world. When we make such proud boasts we lose sight of the thought that others, like ours, have had their transitional stages; and we must not assume that in passing through some metamorphosis they become new entities. Allowing for adjustments due to circumstances, some of them are so aged that the American bears them no comparison.

The Italian Tricolor is generally regarded as of recent origin. Said an enthusiastic Congressman, "The flag of the United States is nearly one hundred years older than that of Italy." He presumed that the flag of Italy came into being with the proclamation of the kingdom in 1871. But scientific historical study carries it back to the Crusades. The white and red stripes were originally the colors of the storied House of Savoy. When the rulers of Savoy became the leaders in the struggle for the unification of Italy, their colors naturally were chosen as the basis for the flag of the united kingdom. To the two stripes was added, in 1848, the green of Venice; and the

## THE STARS AND STRIPES

resulting Tricolor was elevated to the position of national standard in 1861.

We have already traced the conspicuous changes wrought in the British flag. They are eloquent of a very early origin; indeed, some of the imaginative subjects of His Majesty would have the crosses almost as old as Christianity itself.

The Swiss flag, with its white cross set against a red field, began its existence as a plain banner of red. It appeared as early as the beginning of the Fourteenth Century. Shortly after its inception, sporadic appearances of the white cross were to be noted. But the present device was not widely established before the Seventeenth Century.

The Danish flag, in the form which is familiar today, dates back to the Thirteenth Century. It has remained constant while standards all around it have been either passing out of use or undergoing drastic change. If we assume that alterations constitute new flags, this is the oldest national standard in the world.

In the light of these findings, the American Stars and Stripes do not seem so old. Nevertheless the expression "Old Glory" has become very popular in patriotic utterance. The first use of this expression has been attributed to Stephen Driver. As the story is recounted, Driver was



## THE AMERICAN FLAG

presented with a new flag in the year 1824. He promptly named it "Old Glory," and, being a seaman, he carried it with him on his voyages. During the Civil War, Driver, now an old man, was living at Nashville. When the Confederate armies began their operations around that city, he began to fear the loss of his beloved flag; so he hid it in a bedquilt. The Confederates were presently maneuvered from the vicinity, and Nashville was occupied by General Buell. Thereupon the aged patriot proudly brought forth his treasure and displayed it before the Union commander. The latter ordered it hoisted into position over the State Capitol; and as the veteran seaman beheld it mounting the staff, he cried out, "There once again floats Old Glory."

We occasionally encounter some objection to the use of this term. The exceptions taken, however, are not on the ground of the age of the flag. Edward S. Holden, for example, attacks the expression as being excessively familiar and as lacking in respect. "There is certainly a shade of boastfulness in the 'Glory,' " he writes, "and there is too much triviality and familiarity in the 'Old.' There is a total lack of dignity in the combination." Perhaps he is right; for in the opinion of many people there is something rather bombastic in an endearment of this type.



## THE STARS AND STRIPES

Such questions as these, however, do not readily respond to protest. They are matters of judgment and personal taste. And those who use the term we must credit with good intentions. They mean nothing but appreciation, affection, and respect. Veneration for age is a worthy sentiment, and it is not the less commendable when manifested toward the flag. Moreover, an admiration for honor and achievement, specifically a glorification of one's flag, is equally to be desired. So these expressions, though strained, are readily understood.

American literature and oratory have been fertile with suggestions as to the meaning of the colors in our flag. One of the earliest attempts to set forth the significance of the red, white, and blue combination came from the pen of George Washington. Writing in his later years, he recorded these words: "We take the stars from Heaven, the red from our Mother Country, separating it by white stripes, thus showing we have separated from her, and the white stripes shall go down to posterity representing liberty." Of all men, Washington was probably in the best position to know whether these colors carried an official interpretation; but so far as we are able to determine, the version he gives us is only his personal impression.

## THE AMERICAN FLAG

A writer in the *Encyclopedia Americana* holds that the colors of the Great Seal of the United States were taken from the flag, and that by the act adopting the Seal the colors, red, white, and blue, were given an official meaning, a meaning which therefore must extend to them as they are used in the flag. Their definition, consequently, would be as follows:

White signifies purity and innocence;  
Red, hardiness and valor:  
Blue, vigilance, perseverance, and justice.

Upon investigation it develops that these meanings were indeed proposed, but that they were not adopted along with the acceptance of the Seal. Hence, the three colors remain without authoritative interpretation. Perhaps it is well that this is so; for now the patriot can read into them his own construction, and they become provocative of his inspiration and thought.

Given an open field for the play of the imagination, we have put forth many ingenious and fertile suggestions. For example, there is the fancy of Elsie M. Whiting, a fancy shared by not a few others, "The red says, 'Be brave'; the white says, 'Be pure'; the blue says, 'Be true.'" Laura E. Richards, in her poem, "Our Colors," sees in the red the "hue of battle"; in the white, the "sign of

## THE STARS AND STRIPES

purity"; in the blue, the "tint of heaven." A. S. Gumbart offers a somewhat similar suggestion, to the effect that the red connotes sacrificial love; the white, purity; the blue, heavenly protection. That is substantially the thought embodied in the popular old school song:

Red is the blood that rolls,  
Blue is the sky;  
White is the dear old souls  
For thee that die.

In this connection, we must not ignore the words of that great flag lover, Colonel James A. Moss. "The red in the Flag," says he, "proclaims the courage which the men of our race have always shown, the courage that inspires men to face danger and to do what is right. . . . Those who designed the Flag meant the white stripes to stand for liberty. . . . The blue in our Flag stands for loyalty."

One of the strongest interpretations of the flag symbolism is that which takes the red as the sign of the nation's wars; the white, of its years of peace; the blue, of its faith in God. This is an entirely natural point of view; for red, apart from the derivation of the American flag, has by custom become the emblem of war and of the shedding of blood; white has long been the token of

## THE AMERICAN FLAG

peace; and blue has often been associated with faith.

The author, while delivering the memorial address at the International Convention of Lions Clubs at Louisville, in 1929, found himself on the platform with the American flag on one side and the British on the other. Both were red, white, and blue. To make picturesque the thought of the discourse, three little girls came forward, one bearing red roses, one white lilies, and the other blue forget-me-nots. The flowers were gifts to the dead. In the address the rose was referred to as the symbol of love, the lily as the emblem of our faith in the resurrection, and the forget-me-not as the memory flower.

After the exercises a man came forward to say that he had long wondered over the meaning of the three colors in our flag, and that he was glad to have them at last interpreted. Of course it was necessary to explain that the imagery he had been observing was no more than a suggestion growing out of the fancy. In the absence of public action one has the right to draw from the flag the thought and inspiration that appeal to him.

## CHAPTER IV

### The Display of the Flag

On high the forky pennon bore  
Like swallow's tail, in shape and hue,  
Flutter'd the streamer glossy blue,  
Where, blazoned sable, as before,  
The towering falcon seem'd to soar.

—SIR WALTER SCOTT,  
*Marmion*, Canto First.

SOME flags may be regarded as public and official, others as private and civilian. The principles governing their use are in the main the same. These principles are founded upon certain customs and practices that were peculiar to the heraldry of the Medieval Ages. They have been supplemented, in the case of the public flags, by occasional orders issued by presidents, state governors, and other administrative officials. But the American flag, in all its uses, becomes subject to the few restrictions on abuse enacted by Congress and by the several state legislatures.

The banner flown from a flagpole is properly designated as the "flag." Technically speaking, the banner of the infantry is the "colors"; that of

## THE AMERICAN FLAG

the cavalry, the "standard"; and that of the navy, the "ensign." In popular parlance all of them are correctly referred to as flags. Military regulations require that the colors of the infantry and the standards of the cavalry be trimmed with a fringe; and it is likewise permissible to fringe private flags that are used for indoor display. However, the flag flown from a mastpole must never be thus adorned.

The national banner of the United States was for almost a hundred years regarded as peculiarly governmental property. Not many individuals could be found who boasted of such a possession. Moreover, although it was without doubt the country's accepted standard, it was slow to work its way into the heart of America. Not until after the Civil War did it become the flag of the people. In a sense, the Confederate troops, while firing upon Fort Sumter, ushered in a new period in our flag history. The sight of the Southern Stars and Bars stirred the Northern troops as could the presence of no foreign emblem. During the campaigns which followed, the love of the old Stars and Stripes became to them a devotion, a sentiment which they carried back to their homes. With the organization of the Grand Army of the Republic, flag veneration was inculcated and perpetuated; and from that time forward the na-

## THE DISPLAY OF THE FLAG

tional standard developed into the common and precious possession of the people. Today a considerable proportion of our families own a flag. There ought to be one in every home and at every place of business.

Over public buildings, the flag should be displayed throughout the year. Over private buildings, it need not, possibly should not, be in evidence oftener than on special occasions.

The American Legion of Kansas City recently inaugurated a movement to have the flag flown daily from every flagpole in the city. In not a few instances it has been advocated that flags be displayed every day over all public buildings, factories, places of business, and homes.

Speaking to the Grand Army of the Republic, President Woodrow Wilson once said, "I am sorry you do not wear a little flag of the Union every day instead of some days. I can only ask you, if you lose the physical emblem, to be sure that you wear it in your heart, and the heart of America shall interpret the heart of the world."

There may be considerable doubt as to the wisdom and good taste of a riotous disporting of flags. Would not such an exhibition tend to defeat its own purposes? There is a natural law of diminishing returns to which everything must conform. Any emblem, so much in evidence as to be



## THE AMERICAN FLAG

common, cheapens and palls itself. The privately owned flag, at least, is most impressive when, like some valuable personalty or family heirloom, it is treasured away to be shown only on appropriate occasions.

Contrasting the American practice with that of European countries, we may say that the shortcoming of the latter is the notable lack of private flags; our failing is an addiction for the flaunting of too many flags. Our chief popular ailment is "Fourth-of-July ostentation." Small boys have entwined miniature flaglets about the spokes of their bicycles; enthusiastic motorists have decorated their cars with splashes of red, white, and blue; accommodating business men have adorned their windows with a garish pageantry of festoons and drapery; convention halls have been aflutter with banners streaming from the walls, the platform, the rafters, the ceiling. It is as if we have measured a man's patriotism in terms of the abundance of flags he possessed. May it not well be that one beautiful flag, suitably placed, would be far more tasteful and impressive?

At the great Flag Conference held in the city of Washington, in 1923, and attended by representatives of many patriotic, civic, educational, and fraternal organizations, certain voices were lifted in criticism of our public schools for their



## THE DISPLAY OF THE FLAG

failure to teach a whole-hearted Americanism. In particular, the charge was made that an unpatriotic attitude had been shown by a number of teachers, and was evident in the newer history textbooks. As a result, a resolution was framed and passed demanding that "all persons employed in a public capacity, national, state, and municipal, whose compensation is paid from public funds, be required to pledge allegiance and support to the Constitution, and respect for the flag of the United States."

Armed with this righteous cause, defenders of the faith have gone forth in a crusade against our state legislatures. The outcome has been a stream of statutes enforcing loyalty to the United States and our institutions. With regard to the flag, laws have been enacted penalizing its desecration, enjoining its use, and imposing pledges of allegiance.

In the State of Indiana, the Assembly passed an act, during the session of 1925, requiring that "It shall be the duty of the township trustees, boards of school trustees, and boards of school commissioners, of the various school corporations of the state, to procure a United States flag of standard wool bunting, size four feet by six feet, for each school under their supervision."

This was a laudable purpose. Every school should have a flag. But the proportions of the

## THE AMERICAN FLAG

United States flag, as fixed by the executive order of President Taft, October 29, 1912, are as follows:

Hoist (width)	1.
Fly (length)	1.9
Hoist of Union	7/13
Fly of Union	.76
Width of Stripe	1/13
Diameter of Star	.0616

It seems odd that the American flag legally required in the public schools of Indiana should contravene the proportions of the official flag of the United States.

In 1921 the Indiana Assembly provided that every applicant for a license to teach in the public schools, or for a renewal of such license, and every applicant for a position as teacher in the state universities and normal colleges, should take an oath as follows: "I solemnly swear (or affirm) that I will support the Constitution of the United States of America, the Constitution of the State of Indiana, and the laws of the United States and the State of Indiana, and will, by precept and example, promote respect for the flag and the institutions of the United States and of the State of Indiana, reverence for law and order, and individual allegiance to the government of the United States of America."

## THE DISPLAY OF THE FLAG

No objection can be offered to the imposition of an oath of office for school teachers. An oath has been prescribed for the President by the Constitution of the United States, and is required of office holders in general by the statutes and ordinances of the United States and of the several states. The foregoing oath, or affirmation, differs from the usual practice only in its pledge "by precept and example" to "promote respect for the flag," and in the fact that it applies to those public servants who have hitherto been regarded as employees, rather than as office holders, of the state. But as the teachers in the schools and universities are occupying positions of high public trust they ought not to demur at taking this oath, with its pledge of support for the flag.

So far as our present flag crusade is directed against the teaching profession, however, one cannot refrain from questioning the soundness of its judgment. Those who impugn the loyalty of our school teachers are out of touch with the schools; and those who are given to attacking the public schools for the shortcomings of the times are barking up the wrong tree. There is no more consecrated Americanism in this country than that of the teaching profession; and there are no hearts throbbing with greater love of country and devotion to flag than are those of the

## THE AMERICAN FLAG

school children. If one wishes to find the very heart of America, the altar of dedication to the institutions and ideals of the Republic, the center for the radiation of respect for the flag, let him go into the schoolroom.

It is true that within the last generation a changed atmosphere has prevailed in the public schools. Our teachers are not impregnating their pupils with the spirit of national self-glorification, with militant spreadeagleism, with flamboyant traditions of infallibility and invincibility. The attitude of the typical teacher of today is one of less obtrusive love of country, of more thoughtful appreciation of the labors and sacrifices of our forbears, and of sober contrition for the failures and shortcomings that, for those who have eyes to see, are recorded in the annals of American life.

In the past there have been those super-patriots who have thought that unreserved loyalty to the United States should consist in assuming toward foreign nations a bearing of superiority, of superciliousness, of national close communion. But the schools of today are softening these asperities with precepts of international friendship, sympathy, and good will. In so doing they have incurred the displeasure of the apostles of belligerent braggadocio; and vials of wrath have

## THE DISPLAY OF THE FLAG

been poured upon them. Yet reason, untainted with prejudice, admonishes us that that which is unlovely in the individual is equally unlovely in the nation, and that the Stars and Stripes are most beautiful and impressive when waving in token of the Christian virtues that we possess.

We are prone to lay at the school door the burden of responsibility for many of the shortcomings of modern society. For instance, at a recent annual convention of the American Bar Association it was declared that the United States is becoming honeycombed with un-American teachings, that there are today no less than one and one-half millions of *radicals* within our boundaries. The Bar Association thereupon passed resolutions calling upon the public schools to rouse themselves and to defend the ramparts of country, constitution, and flag.

*Sophistry*  
The word "radical" has become an ambiguous term. When properly used it has reference to going to the roots of things, or to methods of fundamental change. In that sense the patriots of 1776 were radicals; so were the framers of our federal Constitution. Some of our greatest Americans, Washington and Lincoln included, were accustomed to charges of radicalism being imputed to them. It is not undesirable to have those who seek change, as well as those who sit on the rear

## THE AMERICAN FLAG

end of the wagon of progress shouting—whoa!

But apparently the Bar Association was alluding to another species of radical. Loosely used, the term has been applied to those who would discard all legal means of action, and who would endeavor to gain their ends by a resort to violence or revolution. There is no place in our system of government for anarchists, syndicalists, Industrial Workers of the World, nor any others who repudiate the reign of law, and the formula of majority rule; who would subvert in a day what our forefathers have been centuries in the building. They are aliens to the American cultural genius—undigested elements in our social order.

But to find such fanatical revisionists one would hardly go to the public schools. They are neither students nor teachers; neither are they a product of the public schools. The whole discipline and spirit of school life run counter to such theories of society. Radicals of this description, we may confidently aver, have never come under the molding influence of the schools, but are an exotic product. To get at them, therefore, it would be necessary to move through some other institution or agency.

The characteristic emblem of this revolutionary type of radicalism is, of course, the red flag. More than half of our states now have laws regu-

## THE DISPLAY OF THE FLAG

lating or prohibiting its display. Massachusetts, for example, once had a statute imposing a ban on both the red and the black flag. It was subsequently found to outlaw the crimson colors of Harvard University and was repealed. There has been, for many years, a running fire of criticism directed against these legal inhibitions; and it has come, in the main, from liberal thinkers who view them as an infringement upon the sacred right of freedom of speech, press, and general expression. As a North Dakota dissenter expressed it, "The only animal that is afraid of a red flag has a fence around him."

The chief practical difficulty encountered in legislating against this flag grows out of its variety of meanings. Many students hold that it is not by origin a symbol of revolution, but rather the token of the universal brotherhood of workingmen. But whatever its origin, it certainly connotes today, both in the public mind and in the mind of the non-conforming elements of our society, the defiance of constituted authority and the proposed overthrow of the government. And as thus used, it ought to come under the stern repression of the law.

The significant thing about revolutionary movements in the United States is their alien origin, leadership, and control. For instance, we may



## THE AMERICAN FLAG

cite the case of the Roxbury (Massachusetts) rioting of May, 1919. Much violence was precipitated by the parade of members of the Lettish Workingmen's Association, an organization of foreign born, who bore a red flag at the head of their procession, and who, during their march, shouted denunciations against the government and flag of the United States.

It would be strange indeed to see a body of native Americans engaged in such a demonstration. The typical nativist point of view toward outbreaks of this type is well described by Thomas J. Tunney. When questioned by Senator Overman as to the reaction produced by the display of the obnoxious colors, he replied, "It has the effect of creating a feeling on the part of Americans that they would like to assassinate everybody carrying the red flag." His statement explains why our public has offered short shrift to "red" manifestations.

Having absolved the public schools of responsibility for this species of radicalism, we may go a step further and say that the schools are the most effective single agency that we have in counteracting the effects of seditious preachments, and in promoting respect for the flag. Regarding the code of rules to be followed in the display of the flag, the writer, travelling through a number of

## THE DISPLAY OF THE FLAG

states, has again and again felt depressed over the common, the almost universal, neglect of these rules. The very organizations that have hurled their darts of criticism against the schools, have been delinquent in the observance of the most simple and common teachings on flag usage. On the other hand, the writer has appeared at commencement exercises, convocations, and other functions of many scores of schools, and can testify that he has yet to find an American public school in which a single principle of the flag code was violated.

If we admit that the flag should be used judiciously, we should concede also that there are certain purposes to which it should not be put. It should never be used as a decoration nor as an ornament. The idea of adorning auditoriums, places of business, homes, statues, automobiles, floats, and bicycles, with flags is decidedly *outré*, and is a breach of the conventional regulations.

Yet we cannot say that there is any intentional wrongdoing on the part of those who violate the flag code. Indeed, most of those who sin do so with the best of intentions. On a certain occasion, after the author had delivered before a civic gathering an address on flag usage, two men approached, one a merchant, the other an attorney. The merchant somewhat apologetically con-

## THE AMERICAN FLAG

fessed that on the eve of more than one holiday he had spent half a night in decorating his store with flags. The attorney admitted that in pursuance of his rather hazy ideas as to the proper way to observe a national holiday he had been accustomed to bedecking his automobile with banners. Both of them had erred with the best of motives, and were appreciative of any information on the accepted usage. But during the last few years this information has been so assiduously broadcast that the plea of ignorance does not seem like a very extenuating circumstance.

The author was much surprised to meet one day a member of a prominent women's patriotic society, driving a handsome automobile, over the radiator, hood, and cowl of which she had laid an enormous flag, secured at the sides, and flapping with the wind. There could be no question as to the rectitude of her intentions; but there could be much criticism as to the propriety of the treatment she was according her country's flag.

It goes without saying that since the flag should not be used as an embellishment it must never be draped, festooned, knotted, nor shaped into any other fanciful figures. It should always, if possible, be spread out foursquare. At both Republican and Democratic state conventions recently held in the city of Indianapolis, the large audi-

## THE DISPLAY OF THE FLAG

torium was fairly aflaut with banners, gathered into artistic figures. Whoever was responsible for the decorations, there is no record that either party raised a protest; and we may be pardoned for wondering that during so resplendent an assemblage, a political party on its gala day, not a murmur should be heard against the flagrant abuse of an adopted principle of the flag code. Not until a memorial was received from the public school teachers was this practice of Indianapolis auditoriums corrected. And yet Indianapolis has been no more remiss than other American cities.

It is painfully evident that the general public is slow to learn its lessons in flag etiquette. True, the teachers in the schools are faithfully performing their duties; and the American youth is going forth imbued with the truth, and moved with impulses to use the flag correctly; but the older people, especially those who do not have contacts with the work of the schools, nor with those patriotic organizations which are engaged in disseminating such information, are exceedingly dilatory in learning that there is a body of rules relating to the use of the flag.

Several years ago a well-known fraternal order was holding its national convention in the city of Washington. During its program a warm alterca-

## THE AMERICAN FLAG

tion broke forth. It was charged that the members of the organization, as well as the residents of the city, were putting the national standard to forbidden uses. All along the main thoroughfares of the capital the flag appeared draped and festooned; while in the parade, it was said, the Stars and Stripes were assigned to a position subordinate to that of the lodge emblem. As a protest against such practices, the Treasury Department announced that it was removing its own flags from display, and that they would not again be shown so long as that convention was in session. The patriotism of this fraternal body can hardly be impeached; but it is lamentable that its members were so poorly informed on a subject so important to them. As for the indiscretions of the natives, it seems strange that the places of business in our capital city should have been so notoriously at fault.

The World War saw occasional demonstrations by our foreign-born population against the American flag. To suppress outbursts of that nature many statutes were enacted. That of the United States provided heavy penalties for those who might "publicly mutilate, deface, defile, or defy, trample upon or cast contempt, either by word or act, upon" the flag, standard, colors, or ensign of the United States. When the law of

## THE DISPLAY OF THE FLAG

California was violated by a certain Jake Ball, of Los Angeles, who was later accused and found guilty of using the national standard as a cloth for wiping windows, the court meted out to him the extreme penalty, remanding him to prison for a term of two hundred and fifty days, and ordering that there be placed on the wall of his cell a new flag to serve as a daily reminder of his misdeed. He was a victim of his own ignorance; but probably he was no more culpable than thousands of others who misuse the flag.

## CHAPTER V

### Full and Half-Mast

Up with our banner bright  
Sprinkled with starry light,  
Spread its fair emblems from mountain to shore,  
While through the sounding sky  
Loud rings the nation's cry,—  
Union and Liberty! One evermore!

—OLIVER WENDELL HOLMES.

**T**HE flagpole was unknown either to ancient or to medieval people. It is true that the nautical practice of flying banners at the mast is very old; but the flagpole, as such, has come into vogue only in modern times. There are two reasons for its evolution. In the first place, by lifting the flag high above the ground, and above the tallest buildings, we give it a greater visibility; and, in the second place, when waving high over the land it more adequately expresses the supremacy which it is intended to typify.

The normal position of the flag is at the top of the pole; that is, to borrow from nautical terminology, at full mast. For the flag must be regarded as a living thing—supreme, triumphant. The proper time for its raising is at sunrise. Does



## FULL AND HALF-MAST

not the nation which it portrays awaken at the dawn? Henry Ward Beecher, in his eloquent address to the Fourteenth Regiment of New York State troops, in 1861, gives us a word picture of this thought:

As at early dawn the stars shine forth even while it grows light, and then, as the sun advances, that light breaks into banks and streaming lines of color, the glowing red and intense white striving together and ribbing the horizon with bars effulgent; so, on the American flag, stars and beams of many colored light shine out together. And wherever the flag comes, and men behold it, they see in its sacred emblazonry no ramping lion, and no fierce eagle; no embattled castles, or insignia of imperial authority: they see the symbols of light. It is the banner of dawn. It means Liberty; and the galley slave, the poor, oppressed conscript, the trodden-down creature of foreign despotism, sees in the American flag that very promise and prediction of God,—“The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.”

When raised at sunrise the flag should go up briskly and rapidly, as though with joy it were mounting to the position it loves. Care should be taken that it be not allowed to remain for any length of time twisted about the rope or pole. During the football game between the Universi-

## THE AMERICAN FLAG

ties of Illinois and Michigan, in 1929, the fickle changes in the winds that blew through the Illinois stadium caused the flag to become tightly wrapped about the pole. In imminent danger to his life, a man climbed the pole to its dizzy height and set the banner free. It was a courageous act, and deserved the favorable comment which it received.

The flag should be removed from the pole at sundown; for at that hour nature goes to rest. It should be lowered slowly, ceremoniously, as though it were reluctant to leave its post. One would be guilty of an unpardonable breach of the code to allow the national emblem to fly throughout the night. A strong argument advanced against the proposal to have flags flying from every available point of vantage is that many negligent people would neglect to remove them at night.

An exception to the foregoing rule may be noted in the case of one significant banner; that is, the one which now waves over the sacred spot where lie buried the remains of Francis Scott Key. The author of our popular song, "The Star Spangled Banner," has won an enviable place in the affections of his countrymen. As a Baltimore lawyer of inconspicuous legal attainments, striving to mount the winged horse Pegasus, fortune had

## FULL AND HALF-MAST

for years eluded him. But at last opportunity came his way.

During our Second War with England the British sent a squadron, under the command of Admiral Cockburn, to take Baltimore and clear the Chesapeake. The British ships of war found themselves stopped by the frowning guns of Fort McHenry. But meanwhile a British army was advancing by land, their commander, General Ross, boasting that they would winter in Baltimore even if "it rained militia." Supported by this land diversion, the fleet launched a heavy bombardment of the fort.

On the eve of the investment of Baltimore, Mr. Key, accompanied by another man, had gone on board the British flagship *Surprise*, seeking, in a semi-official capacity, the release of a friend, Dr. Beanes, who was being held as a prisoner of war. Fearing a possible disclosure of his plans, the British admiral detained the two negotiators throughout the day and night of September 13, 1814. They were placed on a vessel that lay at anchor in a safe spot but within view of the operations against the city. That evening the mists gathered early over the Chesapeake and the darkness settled rapidly. The American envoy watched the fading lines of the sorely beleaguered fortress and of its gallant flag, wondering how the garri-

## THE AMERICAN FLAG

son was faring and whether morning would find it still resistant.

At dawn he hurried forth. The mists were breaking, and the dim configuration of the shore was beginning to loom through. Straining his eyes in the direction of Fort McHenry, he finally distinguished the "broad stripes and bright stars" of the nation's standard. The thrill that sent the blood coursing through his veins is memorialized in his lines:

What is that which the breeze, o'er the towering steep,  
As it fitfully blows, half conceals, half discloses?  
Now it catches the gleam of the morning's first beam,  
In fully glory reflected now shines on the stream—  
'Tis the star-spangled banner; O long may it wave  
O'er the land of the free and the home of the brave!

In Baltimore Harbor a red, white, and blue buoy marks the spot where the inspiration came for the penning of this song. The centennial anniversary of the composition was celebrated at Baltimore in 1914, a feature of which proved to be the Human Flag, consisting of sixty-four hundred school children, who were placed in positions exemplifying the stars and stripes, and who sang with telling effect the immortal stanzas. Their human flag, however, was something of a historical anachronism, as it presented thirteen stripes

## FULL AND HALF-MAST

instead of the fifteen stripes of the period they were commemorating.

There have been some differences of opinion regarding the merits of this song. Leading patriotic societies have been making Homeric efforts to raise it to the rank of a national anthem. Representations have been made repeatedly before the United States Congress in behalf of official ratification. Thus far Congress has demurred. But at this writing the issue is definitely joined, and Congress will have to face the question squarely. The forces pushing the claims of the song to national recognition have canvassed the country with petitions; and recently a petition was presented to the legislators at Washington bearing over six million signatures.

Two bills have been introduced into the House, providing for the adoption of the *Star Spangled Banner* as the national anthem. At hearings subsequently held before the Judiciary Committee a navy orchestra opened proceedings by playing the strains of the anthem, while delegates from patriotic organizations stormed our legislators. The enthusiastic scenes might have given the impression that the whole nation was rising in a swelling chorus to demand affirmative action.

Pending the favorable disposition of the question by Congress, every effort has been put forth

## THE AMERICAN FLAG

to secure a popular recognition of the song as the "unofficial" national anthem. The National Flag Conference of 1923 recommended it for "universal recognition as the National Anthem." And it already has that status in many minds. Thus, in an article appearing in *The Scholastic*, May 28, 1927, Frances Mary Hughes writes as follows:

When the "Star-Spangled Banner," which is unofficially accepted as the national anthem, is being played, all persons within hearing should arise and stand (men with hats removed) during its entire rendition.

That this is our national anthem seems also to be the impression of the people of foreign countries. When the Czecho-Slovakian choir came to America during the concert season of 1928-1929, they showed our audiences the courtesy of opening each program with its rendition.

In the meantime the American people, as a whole, are not so sure of themselves. Despite all these well-meaning endeavors, despite the mammoth petition brought before Congress, the enthusiasm appears to be limited to the few as compared with the indifferent many.

The situation may be analyzed in terms of two loves. We love to hear the *Star Spangled Banner* played as a piece of music; but we prefer to sing *America*, the lines of which have become very

## FULL AND HALF-MAST

dear to us. The former lends itself nobly to instrumental music, the latter to song. By executive orders, it is true, the *Star Spangled Banner* becomes the official tune of the army and navy, but only as a tune. On general patriotic occasions we are satisfied to have the band strike up that melody; for it warms our blood and suffuses us with a spirit of exaltation. But when the time comes for singing, we turn, as if by ingrained habit, to the words of the other song. This explains why our luncheon clubs almost invariably open their weekly meetings with the singing of *America*, and why it is the favorite of almost every kind of civic gathering. Aside from the public schools, the attitude of the typical American assembly toward the *Star Spangled Banner* is one of respect rather than of zest for singing.

As national anthem possibilities, both of these songs have been adversely criticised. The *Star Spangled Banner*, in particular, has been before a court of severe judgment. Among the counts in its true bill we find the following: (1) its music is unoriginal, being borrowed from that old English flute selection *To Anacreon in Heaven*, the sentiments of which were of highly doubtful refinement; (2) because of the considerable number of high notes, some without the range of the average voice, it is difficult to sing; (3) it de-



## THE AMERICAN FLAG

scribes only a single incident in our history, and although stimulative, it lacks the universal application of a good national anthem; (4) it is too boastful and militant to express the soul of America; and (5) it is highly offensive to the people of Great Britain, the third stanza, in particular, constituting a diatribe against our opponent of the War of 1812. The offending stanza runs in these words:

And where is that band who so vauntingly swore  
That the havoc of war and the battle's confusion,  
A home and a country would leave us no more?  
Their blood hath washed out their foul footsteps'  
pollution.

No refuge could save the hireling and slave  
From the terror of flight, and the gloom of the grave,  
And the star-spangled banner in triumph doth wave  
O'er the land of the free and the home of the brave.

In reply to these criticisms it may be said that none of them are fatal. The music in question, if unoriginal, is certainly unobjectionable. Indeed, where would one go today to find originality in song music, particularly with respect to national anthems? The melody of the song, *America*, for example, is that of the English *God Save the King*, which in turn was that of the old Prussian pean, *Heil Dir im Sieger Kranz*, and was supposedly first written in honor of Louis XIV of France.

## FULL AND HALF-MAST

As for the second point, the difficulty of reaching the several high notes, an equal difficulty is met in the singing of the *Marseillaise*, the French national anthem, and likewise in the Canadian *Maple Leaf Forever*. An anthem ought, in part, to express determination and exultation; hence its music, especially in the chorus, should be set in a key high enough to give freedom to soaring spirits. However, that this freedom is possible without going above the E note is shown by the great Welsh anthem, *March of the Men of Harlech*, and by the English *God Save the King*.

The objection raised on the score of the narrow purview of the theme may be met with the reply that such seems to be the nature of the usual national anthem. Consider that much extolled French *Marseillaise*, the theme of which is resistance to the oppressions of the despotic French rulers, "hateful tyrants, mischief breeding, with hireling hosts, a ruffian band," and to the outside enemies which they had reared against France. To make it apply to all French history would require as much imagination as we are being called upon to exercise in behalf of our own proposed anthem.

The Englishman becomes quite incomprehensible to us Americans when he puts his whole soul

## THE AMERICAN FLAG

into the singing of his *God Save the King*. These stanzas are essentially a fervent prayer to God in behalf of a potentate, his throne, and his reign. They do not offer a very extended horizon, though it must be remembered that to the Englishman the Crown is now but a fiction and symbol, standing for the sovereignty of the English people.

The fiction is not so clear in the German *Nationalhymne*. It is plainly more of an adulation of the person of the Emperor, although it has now become, in that sense, an anachronism:

Heil dir im Siegerkranz,  
Herrscher des Vaterlands,  
Heil, Kaiser, dir!  
Fühl' in des Thrones Glanz  
Die hohe Wonne ganz  
Liebling des Volks zu sein,  
Heil, Kaiser, dir!

The fourth point in our bill of indictment we may pass over with a word. It is a matter of opinion and taste; and not many of our people regard the lines in question as being chauvinistic or vain-glorious.

The last named criticism, however, immediately provokes strong differences of opinion. We have in this country two elements, the Anglo-philés and Anglophobes. It is chiefly the former

## FULL AND HALF-MAST

who have been solicitous about wounding the English susceptibilities; the latter have refused to surrender an inch to the "traditional enemies of our country." But even aside from these types of extremist there have been many mild objurcations raised against the contemptuous language. It has been pointed out that the original of the English anthem contained a stanza so disparaging to former enemies that it has been deleted.

We must admit that the relations between these two great English-speaking powers have, throughout the last few decades, been growing more cordial and intimate. So our attention is being attracted to all those strident factors that obstruct the gathering tides of rapprochement. While it is true that this part of the *Star Spangled Banner* is matched by equally invidious passages in a number of the best known European anthems, that would not inure to its defence. At various times stanzas have been offered in amendment, one of them being that of Oliver Wendell Holmes, embodying the spirit of the Civil War; but none of them have provoked more than passing attention. The more practical proposition appears to be that the offending third stanza be dropped in the publication. That this is the way the question will eventually settle itself is indicated by the growing tendency to print only the

## THE AMERICAN FLAG

three stanzas, this one being omitted. Songs of four stanzas, moreover, are becoming rather *passé*, the hurry of present day America being such that it becomes irksome to have to sing many lines.

If we are looking for the perfect song our quest is vain. Every anthem that has been written has shown points of vulnerability. It has been exaggerated, vainglorious, vindictive, crude, violent, insular, or insignificant. National anthems, however, it is well to remember, are not the offspring of the union of canons relating to literary and musical excellence; they are rather a product of some historical stress. And in an indefinable way they appeal to the popular sentiment, and catch the public imagination. They may even defy fundamentals of art, so long as they give utterance to the soul of the nation. Meanwhile, no decree from Cæsar, nor act of Parliament, can create a national anthem. It is well for legislative assemblies to keep hands off, and let custom make its own selection.

There have, of late, been efforts put forth to have adopted the song, *America the Beautiful*. This masterpiece, written by Katherine Lee Bates, has won a host of devoted admirers. Its words grew out of the inspiration coming to the author as she stood on the summit of Pike's Peak, sur-

## FULL AND HALF-MAST

veying the resplendent vistas of "spacious skies" and the panorama of "purple mountain majesties." The music, however, is not of her own composition. The words are usually sung to the tune, *Materna*, by Samuel A. Ward. The National Federation of Music Clubs felt that this air left much to be desired. It offered a prize of \$1,500 for the best air produced for adaptation to these words, the thought being that with the proper music the song would make a satisfactory national anthem. Almost a thousand manuscripts were submitted. They came from every state in the Union, and from Alaska, Hawaii, England, France, and India. But the committee of selection rejected all compositions, saying that none were worthy of serious consideration. Evidently the Muses, like the Oracles at Delphi, speak only when occasions move them.

It is strikingly significant that in times of martial stress there has been a revival of interest in the *Star Spangled Banner*; while during intervals of peace our affections have reverted back to the song, *America*. Up to the time of the World War, the latter anthem was commonly referred to as the national anthem; but that conflict had its backfire in a movement to secure the adoption of the *Star Spangled Banner*.

The writer of this book doubts the wisdom of

## THE AMERICAN FLAG

the proposed action whereby Congress would declare any particular song the national anthem, especially the one which is now being agitated. The *Star Spangled Banner*, despite petitions and signatures, has not become enshrined in the American heart as the "song of songs." Every indication points to a greater attachment for that grand old national hymn which nearly all people know, and which they can and will sing, "My country, 'tis of thee, Sweet land of liberty, Of thee I sing." Despite every legislative action taken, the American people will have two national anthems, the *Star Spangled Banner*, and *America*, the one for their moments of exalted spirit, the other for their moods of prayerful contemplation, the one to be played upon the musical instrument, the other to be sung. This has already been established in our thought and custom. They are the only two songs that will cause us to spring to our feet and to stand at attention; and our respect at the rendition is as great for the one as for the other.

Be this argumentation as it may, the occasion that gave birth to the *Star Spangled Banner* has captured the imagination of our citizenry. In the opinion of many authorities the history of the song is of as great importance as the words themselves; and in the halls of American memory a



## FULL AND HALF-MAST

permanent memorial has been erected in honor of Francis Scott Key.

Why, then, do we keep the flag flying day and night over the author's grave? We do so to commemorate that flag which waved through the night during the attack upon Fort McHenry—

O say, can you see, by the dawn's early light,  
What so proudly we hailed at the twilight's last  
gleaming—

Whose broad stripes and bright stars, through the  
perilous fight,

O'er the ramparts we watched were so gallantly  
streaming?

And the rocket's red glare, the bombs bursting in air,  
Gave proof through the night that our flag was still  
there;

O! say, does that star-spangled banner yet wave  
O'er the land of the free, and the home of the brave?

A question is sometimes raised as to why the flag over Fort McHenry was kept flying during the night. The reply should be that it is a military practice to keep the flag in action so long as the battle is joined.

The general rule relating to the retirement of flags at night covers only those which fly from a flagpole. It is difficult to draw a line of separation between banners which are, and banners which are not, subject to that rule. But clearly it does not apply to those used indoors. Moreover, it is

## THE AMERICAN FLAG

entirely permissible to carry the national standard in processions at night. Not long ago, when that aftermath of the War, the Ku Klux Klan, was holding its nocturnal parades through the streets of our cities, much indignation was manifested against the practice. The writer was on one occasion visited by a committee who wanted to know whether there was not a law forbidding the carrying of the national standard after sundown. Of course, there were two answers to their query: first, the rules do not forbid the carrying of the flag after nightfall; and second, such rules are in the nature of customs and conventions—they are not statutes—and therefore are not enforceable.

Exception must also be made of the little flags that stand upon graves. They commonly remain in place for long periods. Over each mound in the Osage Indian cemetery of Oklahoma has been set a small American flag. It symbolizes the red man's faith in the "Great White Father"; and although eventually replaced, it keeps up its lonely vigil through summer suns and winter snows. Good taste would dictate that they should be changed when they have lost their freshness.

We have said that the normal place of the flag is at full mast. But there are times when the country is plunged into mourning, and when its

## FULL AND HALF-MAST

sorrow is expressed by the half-mast position. The nation should go into mourning at the death of a great leader, or if it be some especially imposing figure, at each annual recurrence of that date for several years. There are no ironclad mandates covering the subject, and wide variations in practice are to be noted. Purdue University recognizes the birthday of its founder by half-masting the national flag; but the date has a double significance in that it also marks the occasion of the terrible railway disaster that a generation ago befell a Purdue football team. We often choose this means of exemplifying our sorrow at public disasters, and occasionally, our protestation against wrongs done to our country. But it is not in good form to half-mast the flag in memory of statesmen like Washington and Lincoln, who have long been dead, but who have been apotheosized and restored to life by the nation's devotion. On the other hand, at the sesqui-centennial of the death of General Casimir Pulaski, killed in the siege of Savannah, the flags over the government buildings at Washington were half-masted.

According to an old custom, a nation may go into mourning over some loss sustained by another country. That courtesy is likely to be shown by all foreign legations within the country suffering. On the occasion of the death of ex-Presi-

## THE AMERICAN FLAG

dent Woodrow Wilson, the foreign flags over all embassies and other posts in Washington, with the exception of the German, were flown at half mast. The German ambassador, Wiedfeldt, explained that he was under instructions from his government, and that in the view of that government, Mr. Wilson, at the time of his death, could not be regarded as other than a private citizen.

This pronouncement from the German embassy brought on a flurry of disapproval, and met with a strong protest from the American Legion. Presently a band of taxicab drivers, augmented by a crowd of onlookers, bore down upon the non-complying legation. One of their number, bearing an American flag, climbed the center column of the portico and attached the flag to the top. Later in the day the German diplomat announced that there had been a reconsideration of policy, and that the flag of his country would go into mourning in company with those of other nations.

The vindictive feelings against Woodrow Wilson that had been generated in Germany during the Great War would not easily dissipate. They were undoubtedly the real motive behind the German disinclination officially to recognize the death of the former President. At all events, the

## FULL AND HALF-MAST

affair was an exhibition of bad grace, and was generally regarded as a diplomatic *faux pas*.

Nevertheless, in condemning the attitude of the German envoy we should not be oblivious to our own guilt. The act of attaching our flag to a foreign embassy was a gross violation of the proprieties, and an infringement upon the time-honored principle of diplomatic privileges and immunities. Although the Germans were guilty of a lack of courtesy, we were much more culpable in that we were trespassing upon rights guaranteed by international law. The only extenuation which we have to offer is that whereas the German lack of complaisance can be traced to official and responsible sources, our act of violence was the work of irresponsible individuals.

Should the flag ever be half-masted out of respect for the memory of lower animals? A few years ago this question was brought brusquely before the public. It seems that Governor Percival P. Baxter, of the State of Maine, had a canine pet of which he was particularly fond, an Irish terrier by the name of Garry. On the death of his dog he ordered that the flags of the Capitol be half-masted. The injunction roused a furor of excitement. Was it not unprecedented for an entire state to put on weeds for the death of a dumb animal? Were they not called upon to commit

## THE AMERICAN FLAG

an act of sacrilege? The Grand Army of the Republic, and other patriotic bodies, supported by scores of offended citizens, rained upon the chief executive their indignant protests.

In reply, Governor Baxter declared that he yielded to no one in his reverence for the flag. "Dogs have played their part in peace and war," he added. "From earliest ages they have been man's protectors and friends. History records that in our recent conflict dogs saved countless lives, performed many acts of bravery and devotion, and in their death were fittingly honored by their human companions. The names of the state and nation have not been tarnished because their flags were placed at half-mast out of respect to one of God's humble but noble creatures."

The Governor's able defense silenced many of his critics. He had paid a fine tribute to dog life; and many accepted it with an air of finality, while others, fearing that they might be misconstrued, hesitated to carry the issue further.

Yet, although the incident may now be regarded as closed, and although in this case no harm may have been done, we cannot admit that the question has been settled. There are wide disparities between mourning for eminent statesmen and mourning for dogs; but more pertinent still, it is only a step from dogs to other animal

## FULL AND HALF-MAST

friends of man. And while one may be willing to condone the act of the Maine governor, one must express the fervent hope that it will not be followed by promiscuous and injudicious condescensions of "Old Glory" into the kingdom of lower animals.

In concluding this subject, attention should be called to the proper method of raising and lowering the flag. It should first be raised briskly to the top of the pole, then lowered gently and ceremoniously to the half-way position. At the end of the day, or of the period of mourning, it should be hoisted in lively fashion to the top of the pole, then lowered slowly and removed. The flag is always eager to go up, but reluctant to come down. The reason why we lift it first to full mast is that, although in mourning, the nation still lives, and its flag still waves supreme. On Memorial Day, it may be added, the proper procedure to be followed is to set the flag at half-mast until noon only, then at full mast for the remainder of the day.



## CHAPTER VI

### Flag Heraldry

Behold the eagles, lions, talbots, bears,  
The badges of our famous ancestors.

—MICHAEL DRAYTON.

WE have now named the better known of the flag conventions; but there remain a number of others which have not yet found their way into common recognition. Most of them have grown out of the customs established in those picturesque centuries when "knight-hood was in flower." Some are based upon directions issued for the guidance of the army and navy. Others embody the best judgment of national flag conferences. The first great flag conference was held at Washington, June 14, 1923. It was convened under the auspices of the American Legion, and delegates were present from sixty-eight patriotic organizations, as well as from the army and navy. Its announced purpose was to draft a code for the proper use of the American flag.

Said President Harding, in his greeting to this assemblage, "I hope you will succeed in forming

## FLAG HERALDRY

a code that will be welcomed by all Americans, and that every patriotic and educational society in the Republic will commit itself to the endorsement and observance of the purposes of that code.”

Shortly afterward there came into being the United States Flag Association. It was originated by Colonel James A. Moss, a retired officer of the United States army, who became its director general. The founders of the Association were listed as thirteen in number, drawn from the various religious, racial, and political elements composing our population, and representing the thirteen stripes of the flag. President Coolidge became its honorary president. In his public statement accepting the trust, Mr. Coolidge said:

The United States Flag Association has done me the honor to invite me to serve as its honorary president and I am doing myself the honor promptly to accept the service.

Unless there is an eternal readiness to respond with the same faith, the same courage, and the same devotion in the defence of our institutions which were exhibited in their establishment, we shall be dispossessed, and others of sterner fiber will seize our inheritance. It is, therefore, well that the fires of patriotism be kept burning and that our national ideals and traditions be emphasized and kept before our people.

## THE AMERICAN FLAG

The work which the United States Flag Association is doing is most commendable and deserves the support of every good and loyal citizen.

I am glad to be one amongst those who are pledged to its program of patriotism.

The purposes of this organization are admirably expressed by its genius and Nestor, Colonel Moss,—“to foster reverence for the flag of the United States and combat any and all influences hostile to the ideals, traditions, principles and institutions for which the flag stands.” The groundwork was laid on the eve of the one hundred and fiftieth anniversary of the flag resolution of 1777; and under the initiative of this movement the year 1927 was celebrated as a Sesqui-centennial.

The week, June 8-14, was selected for appropriate exercises to be held throughout the country. The most characteristic feature of the flag programs was the forming of the “living flag.” Each living flag consisted of one person to represent the staff; one, the blue field; thirteen, the stripes; and forty-eight, the stars. Every member of a living flag automatically becomes a member of the United States Flag Association.

During the last few years there has been a formidable mobilization of patriotic forces against abuses in handling the flag. With commendable zeal they have leavened our society with informa-

## FLAG HERALDRY

tion as to the correct usage. As a result, there can be little said in extenuation of those who remain ignorant. They are either negligent or unconcerned.

To understand present-day heraldry, one must think of the flag as an animate object. In the days of chivalry the right arm, or sword arm, was regarded as the point of danger, and consequently as the place of honor. The union of the flag thus becomes its place of honor and should be shown uppermost; that is, on the right of the flag and the left of the observer.

We should note the distinction between the union and the canton. The canton is the field within which the union is set. In the American flag, the canton is the blue field, whereas the union is the constellation of stars. A flag union is a device the purpose of which is to illustrate the solidarity of the country. This distinction of terms is indicated in the original Congressional Resolution providing that the "union be thirteen stars, white, in a blue field."

We have therein explained a good deal of what is known as flag heraldry. When the flag is displayed from either a horizontal or a slanting halyard—for example, on a staff projecting from a window or balcony—the union, unless the flag be in mourning, should be at the top of the staff; and

## THE AMERICAN FLAG

it should be nearest the top when at half-mast. It thereby enjoys the position of honor.

If displayed in a manner other than on a staff, the flag should be "full and flat." One of the offenses that we encounter most frequently is the unsightly arrangement of the national colors over some object, such as an automobile, statue, or pulpit. Not long ago members of the Thirty-second Division of the American Expeditionary Force unveiled, in Arlington National Cemetery, a monument dedicated to their late commander, Major-General William G. Haan. The occasion was a fitting tribute to the memory of a brave soldier; but in the impressive ceremony there was one painful surprise. It was the American flag wrapped around the monument. Even Homer sometimes nods; yet these men had been soldiers in the United States army, and most of them were members of the American Legion; and both of these organizations had been prominent in the deliberations of the Washington Flag Conference of 1923.

When displayed against a wall, either horizontally or vertically, the union should be uppermost, and to the right of the flag; that is, on the left of the observer. The same rule applies when the flag is set in a window, to be viewed from the street, the union being on the left of the observer.

## FLAG HERALDRY

The writer recalls the memorial exercises held by a large state university at the time of the death of President Warren G. Harding. A flag of immense size was suspended back of the rostrum, and its blue field was on the right of the audience. At that day, however, the pathway of flag custom had not been well beaten; we doubt whether any university would be caught in such a lapse today.

This particular prescription of our flag code has not been accepted without opposition. Some people have argued that a flag hanging vertically should have its union on its own left. Their opinion is based on the supposition that there is a front and a rear side to the flag. Indeed, among the rules promulgated many years ago, there was some authority for such a practice. Says a protesting writer to one of our prominent newspapers, "Since there is a right and a wrong side to the flag, it would be impossible to hang it in a vertical position, with the union to the observer's left, without having the wrong side out."

The better view, however, appears to be that of the Flag Conference. A well fabricated flag is made, not with a "right" and a "wrong" side, but with both sides of a finished workmanship, and ready to be shown regardless of obverse and reverse. Hence, the traditional heraldic custom relating to the point of honor should prevail.

## THE AMERICAN FLAG

Whenever the flag is exhibited at the platform of an auditorium, it should, if spread out flat, be placed behind the speaker. If attached to a staff, its rightful position is, of course, the place of honor, the right of the speaker. It ought not to be laid over the table, nor draped over the front of the platform. If some other banner is present—service flag, state flag, college pennant—it may be placed on the left of the speaker. Should the national standard be placed at the side of the auditorium, its correct location is on the right of the audience, other banners being stationed at the left.

The purpose of decoration is served by the use of bunting. Bunting of red, white, and blue, is arranged with the blue above and the white in the middle. One of the standards of heraldic art is that white, being indistinctly visible at a distance, does not make an attractive nor practicable border for a flag; it serves best in the interior of the pattern, where, offsetting the colors, it may bring them out in strong relief.

It has become popular, on gala occasions, to bedeck our cities in holiday attire. Such attire consists in large part of a riot of flags, some peering forth from the windows, some planted like sentinels along the curbing, and others strung in fledged effect across the streets. When our flag



## FLAG HERALDRY

is suspended over a street it becomes subject to a formula based upon the compass. If the street runs north and south, the union should be on the east side; if the street runs east and west, the union should be at the north. This practice is based upon the use of the correlatives, "north and south" and "east and west," in which north and east are the positive directions, south and west the negative. The union of the flag should take the positive points of the compass.

When considering the relationship of our national standard to the banners of other countries, and to subordinate American emblems, a safe precept to follow is this: no flag nor pennant should be placed either above or to the right of the flag of the United States. The position of the latter, wherever the jurisdiction of the United States extends, is that of primacy.

For example, when our standard is shown with those of other nations, the staffs being crossed, the American should be on its own right, with its staff in front of the others. Thus, if there were such thing as a "wrong" side to the flag it would be presented to the observer. That arrangement would bring the union to the upper diagonal right as viewed by onlookers; but the prevailing consideration in this case is the relation of our flag to those of foreign countries. Hence, the rule that

## THE AMERICAN FLAG

the union should be at the point of honor must be sacrificed to the paramount rule that the American flag takes precedence to all others.

Often the emblems of subdivisions of the United States, such as states and cities, and the pennants of institutions and private organizations, are on display with the national standard. If they are attached to separate halyards, that of the national standard should be at the center, or should be the tallest. If all are attached to the same halyard, the national should be at the top. The national, moreover, should be hoisted first and lowered last. These details of ceremonial are intended to betoken the supremacy of the flag of the United States over all other emblems of the American people.

A modification of the foregoing principle obtains when our flag is in the company of foreign standards. When two or more national standards are brought together, they should, if circumstances permit, be of the same size, be attached to separate staffs, and be set at an equal height. This is an international courtesy. The usage of nations forbids the display of the flag of one nation above that of another, except in time of war, when the victorious army may float its colors above those of the vanquished.

If our country's flag is accompanied in proces-

## FLAG HERALDRY

sion, either by those of foreign lands or by other domestic emblems, its proper place is on the marching right or in front of the center. Too little recognition is paid by Americans to the subject of precedence. At a state convention of one of the international service clubs, in 1923, attention was called to the numerous wrongs that have been perpetrated against our national standard. Half an hour later that organization lined up with its own banner at the head, and the Stars and Stripes behind, ready for a parade through the city. A similar lapse was subsequently committed by one of our leading secret orders in its procession through the streets of Washington.

Well-intentioned civic and fraternal societies could hardly be accused of perversity; but it is not too much to suggest that in an age of enlightenment every organized group ought to have within its membership some who are informed on flag etiquette.

The presence of foreign banners in the United States raises a point regarding their right to be here. International comity has made some concessions. They may be carried into our ports by merchantmen and men-of-war coming from other lands; and, as tokens of diplomatic privilege and immunity, they may fly over the foreign legations at Washington. Beyond this they have no rights

## THE AMERICAN FLAG

within the United States, nothing but the favors that one country, as a matter of courtesy, extends to another. An international organization, such as the Lions, Rotary, and others, may, at its meetings, display the flags of several countries, but that is only an act of courtesy. When Prime Minister MacDonald visited the United States, in 1929, he was greeted with a cordial welcome; and, at his public appearances, auditoriums and streets were adorned with the Union Jack of England as well as the Stars and Stripes of the United States. This was as it should be.

But a different set of circumstances prevails when, during public demonstrations in behalf of some foreign cause, aliens, and even American citizens of foreign extraction, carry afloat over their heads the national standards of countries other than our own. If one be a full-fledged American citizen, whether by birth or adoption, he ought not to lend himself to such activities; for in the lexicon of loyalty there is no such thing as a "dual allegiance." As Woodrow Wilson said, in his *Address to the New-Made Citizens*, "A man who thinks of himself as belonging to a particular national group in America has not yet become an American." In international law, it is true, we find the concept of dual citizenship, two countries claiming the same person; but there ought not to

## FLAG HERALDRY

be such a political phenomenon as a citizen claiming two countries; and there is no place for that type of allegiance in our Republic.

So amphibian a patriotism becomes particularly obnoxious when it uses its Americanism as a cloak to hide its alien sympathies. With outbursts of enthusiasm, strange, European colors are carried along our city streets; and are given triumphant positions of precedence, while the American flag, as though an after-thought, or tolerated as a mere gesture of expediency, brings up in the rear. These offensive practices have too long been tolerated, and should be branded as subversive of the interests of our country.

At the time the League of Nations issue was before the public, there were certain foreign-born American citizens who evinced an uncompromising hostility to the entrance of the United States into that new project for world peace. Later, when it appeared to them that the presence of the United States in the League might bring some especial advantage to the "old country," they committed a *volte-face*, and began to agitate our signature of the covenant. In other words, they were willing to manipulate the policies and interests of America with a view to the well-being of some other country. We should have the most

## THE AMERICAN FLAG

pronounced opinions regarding that kind of Americanism.

Of course we have no right to demand the loyalty of the alien who is resident among us. To exert upon him any pressure of this nature would be to court complications with his own country; for he is entitled to retain his fealty to his native land. Yet this foreigner is our guest and should not abuse our hospitality. When he presumes so far as to unfurl his own national standard at his mass meetings and in his parades, fostering by every word and deed the "Uitlander" spirit, we are justified in holding that he is taking advantage of the welcome that we have accorded him.

Now, there are several rules of flag usage that were unknown to the days of chivalry. They have evolved out of modern experience. Among them is that one which makes it bad form, at public gatherings, to place the flag below the spectators. Rather than to have the spectators look down to the flag, the flag should look down to the spectators. However, a practice like this is not always possible, especially in auditoriums with balconies, and in park stands having rising tiers of seats.

Moreover, with the exception of the Bible, no object should be placed upon the flag. By the Bible, we usually mean the Christian Scriptures; but ours being a land of religious freedom, it must

## FLAG HERALDRY

be presumed that the Holy Word of any of the religious divisions of mankind is entitled to that place of honor. A line cannot, consistently with our fundamental law, be drawn against the Jewish Writ, which corresponds with the Christian's Old Testament, nor against the Koran, Veda, Zend-Avesta, Tripitaka, and the texts of Confucius. To discriminate among Bibles is to deny that liberty of conscience which is among the most precious of our heritages. (See further discussion of this subject in Chapter X.)

Several years ago a Riley Day baseball game was played at Washington Park in Indianapolis. The game was attended by Governor Warren McCray, in company with Admiral W. S. Benson, retired, of the United States navy. A few days later the Governor was the recipient of a letter from an eleven-year-old schoolgirl, Jean Hopper, who had observed a picture of the box occupied by the Governor and the Admiral, and who was writing in protest:

I want to tell you that there were three things which I think should be corrected. . . .

The first thing I saw which was wrong was that the flags were draped. (See *Etiquette of the Stars and Stripes*.) The next thing that I noticed was that the flag was placed below many persons sitting. . . . The last thing I noticed was that Ad-



## THE AMERICAN FLAG

miral W. S. Benson had laid his overcoat over on the flag. . . .

These three things, I thought, should be corrected in order to be good loyal citizens to our flag. It does no good to say pledges and let our flag be twisted into knots and let it be placed beneath us or let any old thing rest upon it save the Bible.

This "Etiquette of the Stars and Stripes" was passed to each pupil in the room, so everyone had a copy of it and would know how to take care of our flag.

Governor McCray, in a gracious reply, wrote that the misuse of the flag was doubtlessly due to a lack of school training on the part of those in charge of the decorating:

These oversights, I presume, are not due to disrespect to the flag, but on account of those committing them not having received the training such as the boys and girls are getting in the schools today. I feel very sure no one wants to disregard any of the proprieties regarding the use of our flag, and I am glad indeed to see you alert in the matter and ready to call attention to the misuse of the Stars and Stripes.

One of the exceptions to the rule against the use of the flag as a covering or spread is found in the rites often followed in the burial of the dead. It used to be the custom at sea to sew the bodies

## FLAG HERALDRY

of the dead into the flag of their country, and thus to commend them to their watery grave. The objections that were raised by religious denominations that follow a policy of burying their adherents in a denominational cemetery caused this practice to be discontinued in the American navy.

However, the casket carrying the body of a soldier or sailor, or of some distinguished national figure, is overlaid with the American flag.

O, wrap the flag around me, boys, to die were  
far more sweet

With freedom's starry emblem, boys, to be my  
winding sheet.

When called upon for that service, the flag, by common consent, and by formal agreement, is laid with its union at the front and over the left shoulder of the corpse. The correct way to carry the casket is foot first. On such occasions the flag is not lowered into the grave, but is removed at the grave, care being taken that it does not touch the ground.

## CHAPTER VII

### Touching the Ground

America! America!  
God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law.

—KATHERINE LEE BATES.

ONE of the most meaningful of our unwritten laws is that which decrees that the national standard should be spared the humility of being dragged upon the ground or floor, or trailed in the water. The ceremonial followed by the United States army in removing the flag from the staff is therefore worthy of our commendation. It is performed each day at the last note of retreat, and is under the direction of a noncommissioned officer, who is assisted by a pair of guards. As the flag comes down, it is carefully folded into a convenient three-cornered figure, no part touching the ground during the process.

In civilian usage, we regret to say, there is often very little care exercised in the removal of the flag. The janitor of the public building, hauling the standard down until it lies upon the ground,

## TOUCHING THE GROUND

then rolling it up, and tucking it under his arm, or wadding it into a bundle as it comes down, is too familiar a spectacle to have escaped our notice.

It was only after the World War that a real civilian interest in the etiquette of the flag became apparent. Since that time the service of the public, and certain of the parochial, schools, in evangelizing the youth of the land has been worthy of the highest measure of praise. The awakening of adult interest, however, has been painfully slow.

The story is told that one day in 1925 a child of the kindergarten, in Lafayette, Indiana, came home to find a miniature American flag lying upon the floor. She sprang forward to rescue the beloved emblem from its unseemly position; then, turning to her mother, she said, deprecatingly, "Mother, you must never let the flag touch the floor!" It was with no little pride in her child that the mother subsequently related this incident; but the chief credit should go to the kindergarten teacher, who had been alert to the possibility of starting our youth early in the way in which they should go.

Perhaps the most glamorous flag hero in our history was Sergeant William Jasper. His renown has survived the natural obscuration of time; and today his name connotes, in the public mind, a sacrificial devotion to the nation's colors. During

## THE AMERICAN FLAG

the British bombardment of Fort Moultrie, June 28, 1776, a cannon ball cut in two the fortress flagstaff, and the South Carolina flag came fluttering down. With alacrity, that intrepid spirit, Sergeant Jasper, leaped through a cannon embrasure and caught the colors before they touched the ground. Then, despite a galling cannonade, he mounted the parapet, fastened the colors to a sponge rod, stuck the improvised staff into the sand of a bastion, and returned unscathed into the fort.

For this feat, Jasper was presented with the personal sword of Governor Rutledge, and was offered the commission of a lieutenant, which commission he humbly declined. Through the next several years he was frequently cited for gallantry. Then, on October 9, 1779, while serving under Lincoln and d'Estaing in their assault on Savannah, he lost his life attempting to fasten to the earthworks of Spring Hill the colors of his regiment. His name has been perpetuated through nation-wide adoption. A square in Savannah has been styled Jasper Square, and numerous counties, townships, cities, and parks, scattered through the country, bear testimony to the hold he has attained upon American affections.

A modern Jasper, in the person of a sixteen-year-old youth, Max Davis, of New Jersey, was

## TOUCHING THE GROUND

brought to the attention of the first Washington Flag Conference. This boy was returning from school, after the exercises of Memorial Day, when he caught sight of a flag suspended over the street. The rope to which it was attached was sagging and about to fall. To prevent humiliation to the colors, the lad clambered up a tree, and seized the rope. As he was about to draw it taut, an automobile, driven by a heedless motorist, came speeding by. It caught the rope and gave it such a jerk that Max was pulled out of the tree, his fingers being severed from his hand. The Flag Conference passed resolutions commending the youth for his gallantry, and expressing sympathy for his suffering.

The reason for the rule against permitting the flag to touch the ground is rooted in imagination and sentiment. In our minds, the touching of the ground is symbolical of contamination and dishonor. This thought has become embalmed in one of our most bombastic songs:

The old flag never touch'd the ground, boys,  
The old flag never touched the ground;  
Though shot and shell fell all around, boys,  
The dear old rag was never downed.

The old flag never touch'd the ground, boys,  
Far to the front 'twas ever found;  
She's been in many a fix since seventeen-seventy-six,  
But the old flag has never touched the ground.

## THE AMERICAN FLAG

Wretched doggerel of that kind can hardly bring honor to the American flag. One's susceptibilities ought to revolt at references to the "dear old rag"; yet these words have frequently been sung on patriotic occasions. Their boast is so proud that they challenge our consideration, and cause us to inquire in what sense it may truthfully be said that "the old flag never touched the ground." The answer to our query, undoubtedly, will depend upon our conception of what the flag represents.

There are several conceptions of the nature of a flag. One of them reveres it for its own sake, the *Ding am sich*. It is a living thing, a personality. We should value it just as we value a priceless painting, venerating its beautiful fabric and colors, and wincing at the sight of its folds dragging in the dirt. But if this is our understanding of the flag, we cannot be so vaunting as to proclaim with the jingling song that the old flag never touched the ground. On every hand we have evidences to the contrary.

Again, we may look upon the flag as having little intrinsic value, as being, rather, a mere symbol of abstract ideals. It would thus be the representation of all the theories and ideas of our Republic. In other words, the flag would stand for our people and our country, not as they are,



## TOUCHING THE GROUND

but as we, in our idealism, would like them to be. Therefore, just as the ideal can never be abased, the flag cannot touch the ground.

A third attitude, and the one which is apt to be assumed in official practice, is that which regards the flag as a medium for expressing the official side of American life. It stands, not for what any individual may be or do, but for the nation in its sovereign capacity. The formula of action which we follow for most governmental purposes is "majority rule." So the flag is not responsible for the acts of footpads, poltroons, and knaves; but it is responsible for the decrees and judgments of the people sitting in a governing capacity. If one accepts the adage, *vox populi, vox Dei*, the flag can never bring discredit nor dishonor upon itself. Infallibility of people means infallibility of flag.

A fourth conception of the flag, and that one which the author believes to be the most reasonable, is that it represents our country just as the country is, not in the ideal, nor in the official, but in the actual. It stands for everything pertaining to the country, its land, people, history, and ideals. To proclaim that the flag never touched the ground would, according to this view, be presumption itself.

Yet, strange to say, there has been such a current of presumption running through American

## THE AMERICAN FLAG

history. The period when the most extravagant patriotism was evinced was that from 1830 to 1850. Those were years of expansion, and they were marked by popular bombast and spread-eagle oratory. Foreign visitors to our shores carried away unflattering impressions regarding our humility as a people. But there has been no subsequent period when we spared the eagle from screaming.

Wendell Phillips, in his noted disquisition, "The Lost Arts," a lecture repeatedly delivered during the winter of 1838-1839, good-humoredly chided his audiences upon this national foible:

I, perhaps, might venture to claim that it was a medicine for what is the most objectionable feature of our national character: and that is self-conceit—an undue appreciation of ourselves, an exaggerated estimate of our achievements, of our inventions, of our contributions to popular comfort, and of our place, in fact, in the great procession of the ages. . . . It seems to me, the American people might be painted in the chronic attitude of taking off its hat to itself."

Our vainglory becomes conspicuously mawkish during political campaigns and on patriotic occasions. Popular orators vie with one another for public favor as they extol our national history, and fulminate against our enemies.

The writer not long ago listened to one of

## TOUCHING THE GROUND

these old-time speechmakers regaling a county convention with his soaring periods. Like Saul, he breathed threatenings and slaughter against all heretics. The superlatives that fell from his lips *ad nauseam* were such as would have delighted the less surfeited audiences of many years ago. He appealed to our federal Constitution as the greatest document handed down by the Lord since Sinai. The immortal Declaration of Independence he acclaimed as the beginning of modern history. Washington and Lincoln he apotheosized as divine characters, one sitting on the left and one on the right of Jesus of Nazareth. The American Republic he described as God's chosen nation, the crowning glory of his handiwork. As was to be expected, he adverted to Great Britain, that pet American aversion, and proceeded to leap with both feet upon the tail of the British Lion. "We have licked the British twice," he declared, "and if it becomes necessary we can do it again." (Loud applause.) "See yonder the flag. That flag has never been hauled down in defeat; it has never touched the ground." (Applause.)

Some of these proud boasts may be true; but they become cloying when frequently proclaimed by ourselves. In our official relations with foreign powers, it may be pointed out, we have very rarely been guilty of a display of pride, arrogance, and

## THE AMERICAN FLAG

hauteur. Except for a few noteworthy occasions, our government has been courteous, conciliatory, and restrained. The reputation of the country would certainly not suffer if the people were as restrained as their government.

In answer to those who assume that our country should maintain a blustering attitude toward foreign nations, it may be said that the Christian standards that we apply to the individual are equally becoming when applied to the nation. We resent the pyrotechnics of personal egotism; but they are no less unlovely when they become national. And if America has won the high regard of many foreign lands, it is because of our more agreeable virtues.

However, it must not be supposed that self-exaltation is peculiar to the American people. It is a form of national effervescence that we find in most other countries. Usually it manifests itself in professions of racial and national superiority, and becomes obnoxious to the outside world. From the time of the ancient Israelite tradition of the Divine ordination of the Jew, down to the modern British boast of dominion over the waves, much of the goading to international strife has been induced by claims to preëminence.

If one thinks that the inclination to walk on stilts is a characteristically Yankee trait, let him

## TOUCHING THE GROUND

peruse some of the English schoolbooks, with their fulsome descriptions of Crecy, Agincourt, Trafalgar, and Waterloo; let him ponder over the English versions of Bunker Hill, the campaign around New York, and the operations of the War of 1812. He will find an illuminating contrast to the American points of view, and an exasperating perversion of what we have been taught to regard as the truth.

An excessive singing of *Io Triumphe* by the Germans has been one of the most perniciously disturbing factors in recent European relations. The superiority of German culture and the invincibility of German arms has been taught as a sort of creed. Said Von Bernhardi, "The greatest of all people are the Germans, and the greatest of all the Germans are the Prussians." A German school geography has it that "The Germans are the civilized people of Europe, and all real civilization elsewhere . . . is due to German blood." In that country the educational system has been used to deprecate foreign achievements, to cultivate national egotism, and to impress with the invariable rightness of the Fatherland.

The swagger which is so conspicuous in recently regenerated Italy is one of the distressing influences in the Europe of today. A D'Annunzio proclaims the virtue of "the blood of Italy which

## THE AMERICAN FLAG

alone is great and alone is pure." There is no little Italian vamping over "the glory of Ancient Rome" having returned; and young men see visions while old men dream dreams of the Mediterranean again becoming a Roman lake. When Mussolini, addressing an excited concourse of tens of thousands of people, brandishes his fist in the direction of France and Germany, and gives utterance to threats of dire consequences to them should they interpose obstructions in the way of Italian aggrandizement, the peace of Europe trembles in the balance. It was of this spirit that Raymond L. Buell was writing when he penned the words, "And when patriotism takes this form in the leading nations of the world, an atmosphere is created which makes international good-will and coöperation impossible."

Within a very short period, in fact, since the conclusion of the World War—a cataclysm which had a distinctly sobering effect upon many nations—American opinion has undergone a significant change. Even some of our time-honored institutions have been under review, and old traditions of infallibility have called forth the severest strictures. It is as though all things American were being cast into a crucible, where, under the intense heat of criticism, the dross were being dissociated from the pure gold. Our historical writings have



## TOUCHING THE GROUND

been subjected to a closer scrutiny; while the more intelligent audiences are beginning to discount the public speaker who patterns his style after the perfervid oratorical flights of a generation now passed away. The collegiate debater no longer finds it possible to seek refuge behind that old dogma that innovation is bad because it is un-American.

Thirty years ago Senator Albert J. Beveridge could say in public address that our national standard was "the only flag that has never known defeat." Words of that strain would be received with less grace today. Thinking Americans are ready to question the broad assertions that the Stars and Stripes have never been hauled down in defeat, that American soldiers have never shown the white feather, that our country's causes have always been praiseworthy, and that our people have never been impeachable on the ground of misconduct.

While glorying in the record of our triumphs and achievements, we cannot forget those less numerous chapters that we should like, if possible, to expunge from the archives. There was Kip's Landing, and the terrified New England brigades fleeing at the approach of the enemy, while their intrepid commander, George Washington, chagrined and distressed, discharged his side-arms



## THE AMERICAN FLAG

into the air and cried out, "Are these the men with whom I have to defend America?" Nor can we blink at the rout of the militia at Bladensburg. There may be some extenuation of the panic-stricken flight which left the capital city at the mercy of our enemies, but the whole luckless affair shakes our faith in the tale that on the anatomy of Achilles there is no spot that is vulnerable. Then there is the debacle at Bull Run, with its stark defeat, and its discomfited army, described by McDowell himself as a "confused mob, utterly demoralized." Like frail humanity everywhere we have had our rebuffs.

Perhaps we can forgive the men of the ranks for those few inglorious pages in our history; but it is not so easy to condone the infidelity that has so often been manifested by certain elements within the populace at home. Again and again there have been those who were singularly remiss in measuring up to the duties of American citizenship. Washington himself was wont to inveigh against the abject disloyalty of so many farmers who, for the greater profit, preferred to sell their produce to the British, while the Continentals went hungry. And John Adams records that of the Colonial population one-third was Tory, one-third apathetic, and only the remaining third loyal to the American cause. During our second war

## TOUCHING THE GROUND

with England, we had our faithless New England Federalism; while the Civil War brought forth its crop of obstructionist Copperheads. The story of the Spanish-American War is in part marred by revelations of official incompetence; and the World War, with all its fine sacrificial spirit, produced its quota of "slackers" and "profiteers."

Even the days of peace have seen cloud shadows passing over the land. We have had political corruption reaching from the body politic almost to the presidential chair. There have been intermittent eruptions in industry, accompanied by violence, and defiance of the constitutional guarantees of "life, liberty, and property." And at this writing the nation is confronted by one of the most serious problems in its history, the offensive miasma of crime that has settled down upon both rural and urban life.

Franklin K. Lane, in his magnificent tribute to the American flag, represents that banner as saying:

I am whatever you make me, nothing more.

Sometimes I am loud, garish, and full of that ego that blasts judgment.

I am the battle of yesterday and the mistake of tomorrow.

If the former cabinet secretary is right, the flag has known the ignominy of being trailed upon the

## THE AMERICAN FLAG

ground. But all the symphony measures are not discords; the most of them are pleasing harmonies. And this flag which on occasions has suffered shame has more often, from an exalted position of honor, streamed forth in the winds of heaven. There have been far more victories than defeats; there has been far more of loyalty and sacrifice than of recreant obstructionism. On the whole, we have a right to be proud of the banner that has waved above us for over a century and a half of stormy history.

"The flag," said Robert Ingersoll, "stands for all that we are and all that we hope to be." That thought constitutes a challenge to American citizenship. If we are not satisfied with everything that this emblem has in the past been compelled to typify, it becomes our duty to strive unceasingly to remedy the ills of our society.

The voice of the American people should be raised against every attempt to involve their standard in embarrassing and humiliating situations. For in its name, we regret to say, there have been committed the most reprehensible crimes, some of them striking at the very foundations of our government.

A few years ago a man by the name of Sanceri, living in Los Angeles, was accused of a felonious assault. Before the legal authorities could act, he

## TOUCHING THE GROUND

was surreptitiously seized by a body of men who bore him away for punishment. He was tied to a flagpole, and, in the name of the Stars and Stripes, mercilessly beaten, after which the avenging angels fled, leaving behind a note of warning attached to the flagpole, and signed, "White Knights." The victim was later found unconscious and dying. The note disclaimed membership in any secret order; but announced that the party consisted of ex-service men with foreign war records.

No words should be spared in denouncing this deed. The victim may have been deserving of severe punishment, but our organized society has prescribed methods whereby his guilt might be proved and a suitable penalty imposed. A denial of this procedure is a repudiation of due process of law. Says Daniel Webster, speaking of due process of law, it is "that law which hears before it condemns, which proceeds upon inquiry, and renders judgment only after trial." That is to say that under the American system of jurisprudence, a system venerable with age, the proper course to pursue is to serve upon the accused a formal charge, and to afford him an opportunity to secure counsel for his defence and witnesses in his favor, the question of his guilt or innocence to be passed upon by a jury of his peers. The action in ques-

## THE AMERICAN FLAG

tion, therefore, was an injustice to the victim, and an affront to that flag which symbolizes the orderly processes of the courts.

In the year 1917, when the anti-German feeling was at its height, there occurred another outrage that deserved the execrations of the whole country. Those were days when short shrift was offered to pro-Germans, and when even a name of German extraction, no matter how unimpeachable the bearer, became an object of suspicion. One night there went forth, in an Illinois town, a self-commissioned body of guardians of the public safety, bent on visiting condign punishment upon the enemies of our country. They paused before the home of one, Robert Praeger, a workingman of German birth. Upon the suggestion of one of their number that he be made an example, they threw restraint to the winds. Bursting violently into his little home, they seized him in the presence of his terrified wife and children, and bore him away to a secluded spot. Then they lost control of themselves, and there followed the excesses that usually attend a mob. Brandishing the American flag before his face, and uttering imprecations upon him, they forced him to his knees; then putting a piece of paper in his hands, they demanded that he make out his last will and testament. The hapless victim wrote out a few lines in

## TOUCHING THE GROUND

German, which, translated, read, "This night must I die. But I am innocent of the charge they make against me." He begged that they carry the message to his wife, and to his parents in Germany. Without thought of a trial, and with neither judgment nor mercy, his captors set upon him, and summarily hanged him to the limb of a tree. Then, as though fearing exposure for this noble act of patriotism, they scattered and vanished in the darkness. The words of a great Teacher are singularly applicable to spirits like these, "They loved darkness rather than light, because their deeds were evil."

Later investigation showed that Praeger had been a peaceable and law-abiding resident of that community. He had been a hard worker and a dutiful father. No one was able to present evidence, nor could anyone testify, that he had been engaging in pro-German activities; and so far as was known, he had never expressed sympathy for the German cause.

The miscreants who committed this dastardly deed were never brought to justice; but the unsavory affair should call forth the reprobation of every fair-minded citizen. Were it not so pathetic it might be called a travesty on organized government. The American flag does not stand for the reign of that kind of law; indeed, there is no place

## THE AMERICAN FLAG

in our system for the enforcement of any kind of law by either private individuals or irresponsible groups. We may not be entirely satisfied with our present legal processes. There may be times when our courts grind more slowly than the mills of the gods. They may even, on occasion, be fairly accused of miscarriages of justice. But the way out is not to discard the courts; it is rather to seek that improvement in their processes which will remedy their present ills.

The resort to mob action is so dangerous an expedient as to amount almost to a reversion back to anarchy. There can be no reason nor judgment in a mob; it is carried along by a cataract of intense emotions, none of which are compatible with clarity of thought. The court, however, is a responsible agency; its actions are under the public eye. It may be condemned by public opinion, and, at the polls, repudiated by an aroused electorate. The mob, despite the initiative furnished by its sons of thunder, has no responsible leadership; and the individuals participating can seldom be rendered accountable for their deeds. Through our long experience with representative institutions we ought now to be ready to accept it as a well established principle that where there is no personal responsibility there can be no government worthy of the name.



## TOUCHING THE GROUND

To a less extent, perhaps, the same reasoning applies to that anomaly of law enforcement, the organized band of vigilantes, self-constituted wardens of the public interests, who move under a cover of secrecy. Every American memory of the operations of such bodies confirms us in the opinion that they are a menace to society. They may begin with the best of motives, but usually they degenerate into festering abuse. Since they proceed incognito, they are amenable to no law and subject to no superior authority; and temptation quickly reduces their activities to spite, revenge, and high-handed injustice. Remove the judgment day and the white robes of the saint in too many cases will become the soiled rags of the sinner.

This is not to question the resort which frontier communities sometimes have to a banding together of the better element for an open maintenance of order. Although usually crude, and often ineffectual, such a method of suppressing anarchy is really the rudiments of good government, and is to be desired pending the establishment of a police service and a system of courts. It is defensible on the ground of the openness of its procedure and the accountability of its members. We must remember that justice is like plant life: it can thrive only by the light of the day.

## CHAPTER VIII

### The Salute

Hats off!

Along the streets there comes  
A blare of bugles, a ruffle of drums,  
A flash of color beneath the sky:

Hats off!

The flag is passing by!

—HENRY HOLCOMB BENNETT.

THE salute to the flag is of comparatively recent origin. Previously to the development of national standards there had been no emblem of sufficient standing to warrant this act of respect. It was the growth of national standards that brought the practice into vogue, and its beginnings may be found in the regulations of army and navy. If, however, the fealty of the soldier and sailor is exemplified by their military salute, the civilian should be called upon for a similar demonstration of loyalty. To quote the words of President Harding, "I would like to say to you that every salutation makes my consecration to the country and to the flag a little more secure."

Out of experience there have grown several

## THE SALUTE

variations to the flag salute. The well known army salute is the parent of all others. The soldier does not remove his head covering in the presence of the flag; he raises his right hand to a position over his right eye, holding it at an angle of forty-five degrees from the ground, the fingers extended straight forward from the arm. The Boy Scouts have their own distinctive salute, which is a modification of that used in the army. The scout extends but three fingers, and brings the thumb and little finger together underneath, the thumb being clasped upon the little finger nail.

By conventional agreement there is a fixed salute for the male civilian, and when the occasion comes it should not be neglected. It consists of removing the hat and holding it with the right hand over the heart, or, as some have chosen to express it, above the heart. This salute should be executed at the passing, raising, or presenting of the flag, and during the singing of the *Star Spangled Banner* and *America*.

Relatively few American women appear to recognize the fact that there is also a salute for women. It consists merely of placing the right hand above the heart. It is an obligation so seldom complied with that one wonders as to the reason. Perhaps the explanation is that society has developed certain canons of chivalry that men

## THE AMERICAN FLAG

should observe toward women, and has not given much thought toward reciprocal obligations on the part of womanhood. Thus women being in the recipient position have not been prompted to the performance of those little conventionalities which have become second nature to men of breeding.

Perhaps, on the other hand, the fault lies with the rule itself. Although we must admit that men are much more responsive to their duty in saluting the flag, it is to be observed that all the average man does is to uncover his head. Very few of them hold their hats in position above the heart. In all probability not many of them know how to make the correct gesture; just as not many women know that they are expected to perform any act of civility toward the flag beyond standing at respectful attention. But what is the cause of this American darkness? Does it lie in the artificiality of the rules? Perhaps standards of custom must be natural and the outcome of spontaneous impulses. And we ought to be forewarned when we go into flag conferences, and into parliaments for the selection of a national anthem, that the complicated, the artificial, the labored, can seldom enter into the customs of the people. It may be, then, that the salute which has been decreed for

## THE SALUTE

women is in itself so unnatural an act that it has made no appeal to that sex.

It was not until the World War that there developed among civilians a public consciousness on the subject of saluting the flag. Previously to that time, audiences had sat listening to the playing of the *Star Spangled Banner* without a thought occurring to them that it was a courtesy to stand; and street processions had filed by, bearing the American flag, with scarcely a spectator deigning to salute. During the Great War, however, our anthems and our flag came into their own.

Truly remarkable was the transformation wrought by the war spirit of those years. In the theaters, at the first note of either of the twin anthems, audiences sprang to their feet; while the sight of the Stars and Stripes flashed upon the screen brought rounds of applause. When the flag was carried; in parade through the city, the hats came off before it like the retreat of grasshoppers in a hayfield. A cry of "Hats off!" ran contagiously along the line. If anyone, through ignorance or mental abstraction, neglected this duty, he was treated with no little *brusquerie*. In case of obstinate noncompliance, the correct form was to knock his hat off his head.

The writer of these lines was at Camp Custer,

## THE AMERICAN FLAG

Michigan, during the year 1917. One day, late in the year, a public review was being held, and the long files of the division passed before clusters of spectators. At one spot there stood two men, one a youth, and the other an older man of unmistakable foreign appearance. When the national standard drew opposite them, the youth removed his cap, but the other, probably from mental absorption rather than from indifference, omitted doing so. There arose from the ranks a murmur that ran back from column to column. It finally reached its culmination in a roar of rage emanating from a leather lunged drill sergeant, "Hey, you peanut head, ain't you got no respect for the colors?" Needless to say, the offending object came off with more haste than ceremony.

This incident must have left with the more refined and sensitive souls of the regiment a feeling that the proprieties had been exceeded. Laziness in the mount does not justify cruelty of the spurs. And no display of vulgarity can induce reverence for the flag. We can hardly condone failures to observe the civilities that every American owes to the flag; yet it is at least an open question as to how much of enduring value has been gained by abuse and coercion.

One regrets to say that since the signing of the armistice the American public has been growing

## THE SALUTE

strangely apathetic. At least in certain circles, it is no longer on tiptoe in its eagerness to show respect either to anthems or to flag. And in the face of repeated manifestations of indifference, no chorus of disapproval is now heard, not even a voice of protest. We have not lost all that we gained during the late war, but we have lost enough to cause us to bestir ourselves.

Continued observation leads one to assert that the most flag-conscious public assemblies today are those attracted by college activities. A characteristic feature of the football games of recent years, for example, has been the raising of the national standard to the accompanying tune of the *Star Spangled Banner*. It has been illuminating indeed to watch the reaction of the vast numbers of people attending these contests. Often they have drawn more than a hundred thousand people. Having seen such spectacles enacted and reënacted, one is able to draw some definite conclusions.

In the first place, at the raising of the flag all the people rise. If there be no flag-raising ceremony, the first notes of the *Star Spangled Banner* bring the same result. But in very few cases is an attempt made to sing the song which is now being urged for adoption as the national anthem. Indeed, where undertaken, it is executed in a half-



## THE AMERICAN FLAG

hearted manner and with indifferent success. In the second place, almost all the men remove the covering from their heads, although scarcely anyone could be observed holding that covering above his heart. As for the few who keep their hats on, they are undisturbed. Nobody seems to care. Perhaps their ignorance is their bliss, or maybe their heads are bald, and they are to be excused. In the third place, not a woman is to be detected in the unconventional act of rendering the woman's salute. Evidently, the women are unanimous in the belief that all their obligations are met by the task of rising to their feet.

Now, these gatherings are composed chiefly of the educated classes, associated in some capacity, past or present, with college life. They are moreover on their good behavior, the grandeur of the occasion and the formality of the surroundings putting them on the *qui vive*. What shall we say of assemblages that are less select, and less formal? They are marked by a far greater laxity.

Suppose that persons of refractory disposition should decline to pay the conventional deferences to the flag. Is it within our competence as civilians to bring compulsion to bear upon them? Can the army require civilians to observe certain practices? Are the police clothed with authority to enforce the rules of the flag code? In a word, how

## THE SALUTE

much of sanction lies behind the usages that we have been considering?

We have on record no more flagrant case of flag abuse than that which occurred several years ago in the little Indiana city of Rushville. A prominent physician of that place was on his way home one evening, accompanied by his wife and daughter. They were halted at a cross street in the business district by a Ku Klux Klan parade. There a woman marcher, arrayed in the Kamelia vestments, waved a tiny flag in the face of the physician, and called upon him to honor it with a salute. Instead of acquiescing, he stepped back, whereupon the indignant amazon called out to her male cohorts, "Come and get him!" He was thereupon assailed by clansmen, who beat him and left him unconscious. Apparently, the hooded patriots believed they were striking a blow in defense of their country, and were maintaining the dignity of the American flag.

Viewed from every possible angle this affair was an outrage. It was an offense to the flag, and a felonious assault against an innocent citizen. No civilian American, be it understood, is under legal compulsion, at any time or anywhere, to salute the flag. That act, while one of the rules of good usage, is not required by law. No governmental authority, whether civil or military, national or

## THE AMERICAN FLAG

state, has been endowed with the competence to require its observance. True, there are military regulations making the salute mandatory upon the army and navy; but these regulations do not apply to civilians. As for the offending bystander at Camp Custer, he was under no obligations to the soldiers whose umbrage he had incurred. What, then, shall we say of private individuals who attack a person for his indisposition to salute at their command?

Without mincing words, this Rushville affair was an outbreak of presumptuous impertinence on the part of those who had been made mad by much Americanism. More than that, it was a crime under the Indiana law; and if justice had had its way the perpetrators would have been brought to judgment. Even though we were to enact statutes requiring of civilians such affirmative acts of devotion to the national emblem, we should assuredly not leave their enforcement to private agencies. We have a specially constituted class, commissioned and sworn, whose duty it is to uphold the majesty of the law. All others who presume to take that task upon themselves are impostors and lawbreakers.

With regard to the physician himself, we cannot do other than approve of his refusal to render obedience under duress. Was not the flag being

## THE SALUTE

subjected to an indignity? There may be those who would argue that the flag is the flag, regardless of circumstances, and that no matter in whose hands it is carried it should be saluted as it passes by. Possibly so, but on the other hand every good citizen ought to decline to be a party to a flag's humiliation. The Stars and Stripes do not go roistering about, like a Captain Bobadil with a chip upon his shoulder. No impious hand has a right to flaunt it in the faces of sober-minded people, compelling them to kow-tow in response. And we may be thankful that our much venerated emblem does not often have to stoop to such abuses. The most of us have a more exalted conception of the mission of that banner of which we are justly proud.

The notorious Rushville incident is paralleled by another that occurred recently in Montana. In this far western state it was a man named Starr who was victimized. To quote the language of the judge, "He was in the hands of one of those too common mobs bent upon vindicating its peculiar standards of patriotism and its odd concept of respect for the flag by compelling him to kiss the latter." In his strenuous resistance to the mob compulsion, Starr gave free utterance to his views on the nature of a flag. Said he, "What is this thing, anyway? Nothing but a piece of cotton with

## THE AMERICAN FLAG

a little paint on it and some other marks in the corner there. I will not kiss that thing. It might be covered with microbes."

These and other remarks brought him a court penalty of from ten to twenty years in prison at hard labor. The penalty was an extreme one, for those were years when our country was very impatient of disloyalty. Many of us may feel that the punishment was out of all proportion to the offense. For although he had no right to make remarks derogatory to the flag, the strained circumstances should have been accepted in extenuation.

Upon one point we should all be agreed; that is that in our society there is no room for mass action. And the Montana mob was committing an unwarranted act in browbeating a dissenter into the kissing of the flag. We may have strong opinions regarding the delinquency of the police authorities who make no effort to stay the hands of irresponsible mobs. As for the courts, when they contented themselves with imposing a severe penalty upon an erring victim, without visiting condign punishment upon the ringleaders of the movement by which he was being maltreated, the scales were under the influence of some power other than the even hand of justice.

Laura A. Smith, writing in the *Indianapolis*

## THE SALUTE

*Star*, recommends the establishment of a flag saluting organization. Some of her suggestions are so challenging that we quote them here :

Sooner or later I believe there will be a "Salute the Flag" society and American women will be at the wheel. A friend was standing by a husky youth during the Rainbow Division parade last Saturday. The youth kept his hat on and arms folded as flag after flag passed. Finally Mrs. America could stand it no longer. To her own great surprise she found herself taking the youth's hat off his head, handing it to him and saying: "I think you have forgotten something." Cheers! I wish I had that much courage! Another friend spoke to a youth who replied: "Aw, don't give me any of that stuff! I was over there and I know what's what. Cut it out, see!" But we all know he was not overseas—not he! A man too negative to salute the flag stood by a group of American men of too gentle type to start a row. In vain they suggested that the man remove his cap when the flag passed. He stood stubborn. Horrid! Along came two workmen, fresh from their jobs. They forgot to be gentle and polite, and knocked the offending cap off the man's head. Cheers! It is little incidents like these that make me believe we shall one day have a "Salute the Flag" society.

These words were penned a few years ago when the fires of loyalty were burning brightly. Since that time there has been a recession of interest, and the expectation herein expressed has



## THE AMERICAN FLAG

failed of realization. The women of our land, so far from being at the helm of a "Salute the Flag" movement, have been more remiss than the men in giving their appropriate salute. These men who are described as "of too gentle type to start a row" would today be regarded as law-abiding citizens; whereas the two workmen, "fresh" from their work, would be regarded as having exceeded their privileges under the law. In fact, if the purpose of a "Salute the Flag" society were to be, as here proposed, the forced uncovering of refractory heads, we should shortly have on our hands a lawless and extremely obnoxious organization.

It would undoubtedly be within the legal competence of our Federal government to provide that on designated occasions the salute to the flag should be obligatory on every citizen. And the state governments, by virtue of their broad police powers, could legislate likewise. But a resort to the law would be unwise, and could lead only to continual complications, and the eventual failure of enforcement. After all, patriotism is like religion; it consists of a form and a substance. The only acts of devotion that are worth while, in connection with flag usage, are those which grow spontaneously out of love for the banner of our country, and out of the inspiration of its symbolism.



## THE SALUTE

Probably the wisest, and, in the end, the most fruitful, procedure is to continue to teach the youth of the schools, and to leaven, through literature and the programs of public meetings, that outside world which is the most in need of a little friendly admonition.

The suggestion of Colonel James A. Moss is worth our consideration. "Whenever we see violations of the Flag Code," says he, "we should endeavor to correct them politely and inoffensively. . . . It is suggested that a quiet, dignified and effective way of correcting infractions of Flag etiquette is, when practicable, to present to the offender a copy of the Flag Code, marking and inviting attention to the paragraph violated."

Is it within the province of the public schools to require that their pupils salute the flag? This question has in several instances raised its head with startling brusqueness. A radical religious cult in Colorado, the Jehovites, not long ago made vehement protests to a ruling in the affirmative by a local superintendent of schools. Their plea was that such "mummery" was of the nature of idol worship, and was therefore forbidden by the Christian Bible.

A similarly perplexing issue arose in the high school of Battle Creek, Michigan. Late in the year 1917-1918 a boy of early high school stand-

## THE AMERICAN FLAG

ing was indignantly reported by other pupils as failing to fall in with the flag exercises. Upon being interrogated by the principal, he asserted that the salute is an act of worship, and that his religion forbade his paying any devotions except those to God. It developed that his mother had been putting that crotchet into his head, and that she was encouraging him in his nonconformity.

The situation thereby created was a delicate one, and called for the exercise of good judgment and diplomacy. Upon the one hand was a student body openly demanding that the youth adhere to the standards of the school; on the other, a family standing upon its supposed constitutional rights of freedom of religion. In vain did the authorities remonstrate with the boy. They called his attention to the grace with which men lift their hats to women; to the universal male custom of baring the head on entering the school room; to various other ceremonial acts, none of which have a religious significance. In a word, they urged that there was a wide difference between a form expressing respect for the flag and a rite or ceremony observed in worship of God. Arguments made no impression; the youth remained obdurate.

What was the proper course to pursue? He would have resisted compulsion with all the spirit

## THE SALUTE

and fervency of a religious martyr. The laws of the state of Michigan were silent on the subject; hence, the application of force would have had to fall back, for sanction, upon the right of the school authorities to formulate rules of discipline, and to take the necessary steps to secure compliance. There was imminent danger that the aroused student body might do him physical violence; but by dint of much tact and patience a crisis was avoided, although the issue was never settled one way or the other.

The injection of the religious element into controversies of such a nature is what makes them acute. Appeal is at once made to rights guaranteed both by the Constitution of the United States and by that of the state. However, were the flag salute made compulsory by law it probably would be sustained by the courts as constitutional.

## CHAPTER IX

### The Pledge of Allegiance

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

—WILLIAM TYLER PAGE.

THE *Pledge to the Flag* originated in the offices of the *Youth's Companion*. It was brought forth as a contribution to the patriotic exercises of our public schools. Winning an immediate popularity, its use was advocated by the National Educational Association, which persuaded Congress to bring it to the attention of the President. Consequently, the proclamation of President Harrison, naming October 12, 1892, as a holiday in commemoration of the four hundredth anniversary of the landing of Columbus in the New World, suggested that the *Pledge to the Flag* be recited by the pupils of the public schools, and that the flag be raised over every schoolhouse.

Ever since that year the pledge has formed one of the distinctive features of flag exercises in the schools. Within the last few years it has won an enhanced popularity, for it is now being

## THE PLEDGE OF ALLEGIANCE

learned and recited by patriotic, civic, and fraternal organizations.

Although the practice has not yet been reduced to uniformity, a favorite method of giving the pledge is to rise and face the flag, laying the right hand above the heart, and repeating the words slowly and distinctly. When the two vocables, "my flag," are reached, the right hand, palm upward, is extended toward the flag, and is held thus until the end is reached. However, it has not been deemed bad form to omit the gesture.

The words of the pledge, as originally composed, ran as follows: "I pledge allegiance to my flag and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."

A few years ago the notion was conceived that the language of the pledge was susceptible to evasion by disloyal Americans. It was asserted that the locution "my flag" did not designate any particular emblem, and that disingenuous persons might actually be applying the thought to some foreign banner. Various proposals began to appear for pledge reform. Some advocated a change of the word "my" to "this," and were confident that the evil would thereby be eliminated. Others have gone so far as to adopt the revision, "I pledge allegiance to the flag of the United States of America." Meanwhile, the original wording

## THE AMERICAN FLAG

remains the most popular, and retains a secure hold upon the popular imagination.

The writer of this book is in sympathy with every movement giving promise of developing a higher type of American. But he does not believe that anything is to be gained by tampering with the pledge. Most masterpieces of every kind of art have had their unfriendly critics; and not a few of them have been subjected to ill-advised attempts at improvement. There are those who would rewrite the Bible and reform Shakespeare. At the time when propositions were being put forth for a revision of the Ten Commandments, a shrewd wag remarked that what we need is not a revision of these Commandments but a memorizing of them. A similar recommendation may be made with respect to the pledge; what we need is not correction so much as learning the words.

It is not easy to see what good can come from an emendation of the phraseology in question. The duplicity that has haunted our solicitous friends is purely an imaginary creation. Who ever heard of, or even suspected, any reciter of these words as being disloyal? Persons of foreign sympathies are not found rendering the American pledge; and even though they were, no juggling of phrases would bring them a change of heart,

## THE PLEDGE OF ALLEGIANCE

nor expose their deceit. Under our law, moreover, they cannot be compelled to repeat the pledge; for like other formalities, including the flag salute, it is optional with the citizen. If we can persuade all of our people to learn the lines, and at the words "my flag" to gesture toward the Stars and Stripes, we will be performing a meritorious service. What more is necessary?

Judged by rhetorical standards, our award of merit would have to be given to the original form of the pledge. The pleonasm of the expression which is being used by several American organizations, "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands," hardly commends itself, and suffers by comparison with the concise and strong diction that we have learned to love, "I pledge allegiance to my flag, and to the Republic for which it stands."

But the chief objection to the proposed changes is a sentimental one. Ought we, because of imaginary bugbears, to alter that which, like many other priceless heirlooms, has had its birth in a special historical occasion, and which, in a certain set form, has found its way into the affections of the American people? Are we, by that alteration, playing fairly with the author? Our regard for the man, Francis Bellamy, who is said to have



## THE AMERICAN FLAG

composed the pledge, and for long standing sentiment, should dictate otherwise.

There are two ways in which we may come by our allegiance to the Republic. Both are specified by the Fourteenth Amendment to the Constitution. "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." Thus, citizenship is derived either from birth or from naturalization. The latter may come through the regular court process of individual reception of aliens into membership in our Republic; or it may come through a statute of Congress or a treaty admitting to citizenship the whole population of an acquired territory.

The practice of the United States, at least since 1868, has recognized the right of a person to change his citizenship. This has in a number of instances involved us in complications with foreign countries which deny the right of expatriation. The opposition of England, for example, is well illustrated by the notorious apothem, "Once an Englishman, always an Englishman." On occasion we have had serious differences also with Germany, Austria-Hungary, and Russia. Through treaties and international comity, most of these tangles have been unsnarled; and today

## THE PLEDGE OF ALLEGIANCE

nearly all nations consent to the expatriation of their own citizens or subjects.

The plighting of one's troth to the flag, like the partaking of the sacrament, is good for the soul. But as a means of grace it has an especial significance to the naturalized citizen. Hence there are movements on foot to draft the pledge into service as a means of enriching the ceremonial experience of the foreigner while he is being inducted into the mysteries of American citizenship. The trouble with the granting of citizenship papers in the past was that it proved to be a prosaic affair, a bare compliance with the letter of the law. Nowadays, at least in some communities, we are supplementing the law with a real training, an education in American institutions and ideals, and with an exemplification of what citizenship implies.

The writer has been deeply impressed with the activities of patriotic organizations in the city of Gary. The course of training there prescribed led up to a public assembly held for the effective presentation of final certificates of naturalization. The outline of one of these programs ran as follows:

Music  
Singing of *America*  
Invocation

*Gary Public Schools*

*Rev. F. A. Sheridan*

## THE AMERICAN FLAG

History of the Flag	<i>By a Boy Scout</i>
Remarks	<i>Judge Chas. E. Greenwald</i>
Presentation of Certificates of Naturalization	<i>John Killigrew, Clerk</i>
Flag Code (copy presented to each new citizen)	<i>By the Daughters of the American Revolution</i>
Address, <i>American Citizenship</i>	<i>Prof. Robert Phillips</i>
Music, <i>The Star Spangled Banner</i>	<i>Orchestra</i>
Benediction	<i>Rev. Ismael H. Yohannan</i>

On the folder which served as a program were printed the stanzas of *America* and the *Star Spangled Banner*, also the *Pledge to The Flag* and the *Oath of Allegiance to The United States*. The pledge was printed according to the original words.

There was something stimulating about that scene, as one by one scores of initiates came forward, at roll call, to receive their certificates; to be given a copy of the *American's Creed*, formulated by William Tyler Page, and copies of the *Flag Code* and the *Pledge to The Flag*; and, very significantly, to be presented with an American Flag. Many of their faces were lit with expressions of pride; and a number of them, especially the Greeks, fervently kissed their flag.

Too often the learning of the pledge is little more than a task of mnemonics; and, as a consequence, the repeating of its language becomes a matter of dull rote. A teacher in one of our

## THE PLEDGE OF ALLEGIANCE

Indian schools, suspecting that her pupils were merely reciting, in a parrot-like fashion, lines that were without purport to them, required of her pupils, one day, that they write instead of recite the words. The results were astonishing, and indicated that many of the children could have had no clear conception of the meaning of this daily routine utterance. One representative copy was as follows: "I pledge a leagens to my flag and to the republic for which it stands. One nation in the visible and for liberty and just as for all." Another: "I pledge a legion to my flag and to the republic for riches stand one nation invisible with liberty and just as for all." Of course, when taught to children of tender years it is impossible to communicate the full meaning; yet the foreigner often is a child in his understanding of the principles and spirit of American Government. It thus becomes important that we acquaint him with the far-reaching implications of the solemn engagement he is making.

The history of the United States describes numerous indignant and resentful eruptions of our native population against the foreign born. Sometimes these demonstrations have culminated in physical violence and legal persecution. The Alien Laws of the administration of John Adams were particularly harsh. They set up, as a pre-

## THE AMERICAN FLAG

requisite to citizenship, a residence period of fourteen years. The President, moreover, was given the peace-time power to order out of the country any alien whom he deemed dangerous to the public security, and the war-time power to deport or imprison such enemy aliens as he saw fit to subject to constraint.

These unpopular measures remained in force only a short time; but the suspicion of the foreigner continued to smolder. It flared forth in the fourth decade of the century and again in the fifth. The next serious resurgence began in 1850, when the "Nativists" founded the "Order of the Star Spangled Banner." This movement developed into the "Native American," or "Know Nothing" party, which, during the next few years was a powerful influence in the politics of a number of states. The Know Nothing party was half political party, half secret society; but although the utmost of mystery veiled its deliberations, we can judge its purpose by the slogan which it borrowed from General Washington, "Put none but Americans on guard tonight." We know now that they advocated for aliens a residence period of twenty years, and committed themselves to the program of securing the election of native-born citizens to all public offices.

Since the Civil War anti-alienism has been con-

## THE PLEDGE OF ALLEGIANCE

tinuously in the background of American thought. Occasionally it has come forward as a social, economic, or moral reaction against ills attributed to the presence of unassimilable elements within our borders. But not until recently has it assumed any organized form.

After the World War the old aversion had a new flare, this time in the nature of a dynamic and picturesque crusade, the Ku Klux Klan. It did not in all parts of the country advocate the same policies; and the alien issue was only one of the number of planks in its very public platform. Neither was it like the minister who selected the Mormons to fulminate against because there were none of that sect in his community. It frankly assailed in each locality that population group which was there regarded as the chief obstacle to the reign of "one hundred per cent Americanism." In the South it singled out the negro; in the West, the Oriental; in the North and East, and to a less extent throughout the rest of the Union, the Catholic, the Jew, and the whole "new immigration." It advocated the marshaling of the Nordic American stock against those southern and eastern European nationalities which it regarded as indigestible. Thus we were confronted with a resuscitation of the old familiar

## THE AMERICAN FLAG

drives against the participation of the foreigner in our government.

The law of the United States now sets a five-year period of continuous residence as the minimum requirement for naturalization. Would it be wise to deny political rights to all people of foreign birth, or even to hold them off for a period of twenty years? There are two replies that must be considered. In the first place, the presence in our country of groups that are continuously discriminated against, and that for a long time, if not for life, are deprived of fundamental privileges of citizenship, is not good for the general welfare of the body politic. To Americanize, and to admit to full standing, might save our country from a condition of chronic dyspepsia.

In the second place, we cannot create an American in a mold of time. No substantial citizenship has ever been brought forth by a mere lapse of years. Real naturalized Americans are the product of an affirmative process. There have been those who, in everything but legal recognition, have been, from the day they landed on our shores, one hundred per cent loyal to the American flag. Such men as James Wilson, Alexander Hamilton, Albert Gallatin, Carl Schurz, Franklin K. Lane, Edward Bok, and others too numerous to name, were better Americans long before



## THE PLEDGE OF ALLEGIANCE

they had taken out their citizenship papers than are many so-called Americans who boast of their native birth and breeding. The truth is that a person may be born, may live, and may die, in the United States without having been worthy of the privilege, so gratuitously conferred upon him, of membership in the world's greatest republic.

This is not to say that there should be no residence requirement for naturalization. A certain number of years must elapse before that affirmative process can achieve results; that is, before the foreigner can learn the English language, acquaint himself with our institutions, and become adapted to his new surroundings. The five-year standard provided for this purpose by the federal law appears to be reasonable and satisfactory.

Despite our defence of the higher type of naturalized citizen, we must admit that there is lacking in his makeup one desirable element—he is not an American by birth. The word *naturalize*, in fact, is something of a misnomer. By derivation from that prolific mother of English words, the Latin *naturalis*, it implies a process of making native. Thus, to be natural to is to belong to because of birth. And no procedure of ours can make this foreigner a native; he will remain always a transplanted species.

## THE AMERICAN FLAG

Similar statements may be made with reference to the word *patriotism*. It has been derived from the Latin stem *patria*, meaning fatherland or native land. America could hardly be, in the strict sense of the term, a fatherland to a foreign-born people. It is rather a land of adoption; it is a foster parent to children who voluntarily present themselves for adoption.

Now this may seem like excessive quibbling over terms; but in reality it has to do with a subject of great practical importance. It raises the issue of whether our naturalized citizens can ever utterly sever themselves from the land of their birth, and as to whether they can ever be quite American. Perhaps a child coming to this country in early years, may entirely forget his native land, and grow up, so to speak, as quasi-indigenous. But to the adult the task is extremely difficult. That is not to question the good faith, the obedience, and the loyalty, of our foreign born; it is merely to point out that, although they may in many ways excel even the native stock, there must always be an elemental difference between the two types.

Is the difference of any more than theoretical importance? Our answer is in the affirmative, for the peculiarity of the foreigner's position leads us to inquire as to how much can reasonably be ex-

## THE PLEDGE OF ALLEGIANCE

pected of him. Of late there has been a deal of superficial descanting on the subject of Americanization; and the demand is being made that by some subtle alchemy these representatives of distant cultures be transformed into Americans of the thoroughbred species. Whether they be Latins, Slavs, Greeks, Teutons, or Celts, they must put off the old man and take on the new. It is as if we required that the curtain be drawn upon their past, and that the past be relegated to the limbo of forgotten experience. The impossible must be accomplished.

A very worthy American citizen of Scotch birth was one day discussing this matter. He declared that his present allegiance to the United States was without qualification. On every issue that might arise, even though it involve the land of his childhood, he would stand by his promises to the land which had now adopted him. Yet, he confessed that in coming across the sea he had brought with him memories of Auld Scotia that could never be effaced. There were scenes left behind that would always be sacred, and faces that were dear to his remembrance. With the ebbing of time these impressions were growing fainter, but there was no reason for thinking that they would ever entirely succumb to the corrosion of the years.

## THE AMERICAN FLAG

That must be an experience common to our foreign born. It seems to spring out of the very fount of human nature; and those who talk facilely about naturalization should ponder well whether in the process human nature can be changed.

The issue, then, is not whether we can change the affection of the foreigner for his native land. It is rather as to whether *memories* of the old country and *allegiance* to the new country are compatible. And does it not seem clear that, for very practical reasons, we must make a distinction between *love* and *loyalty*? We must not deny this new-born citizen his affection for that past from which he is separating himself. All we can ask is that his full *loyalty*, unadulterated by alien sympathies, shall be to the land to which he has now sworn fidelity.

No more is required by our government, if one may judge the oath administered to all applicants for final citizenship papers. In this oath the affiant swears that he absolutely and entirely renounces and abjures all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, particularly that to which he had formerly been subject; and that he will support and defend the Constitution and laws of the United States

## THE PLEDGE OF ALLEGIANCE

against all enemies, foreign and domestic, and bear true faith and allegiance to the same.

During an animated conversation between an American and an English alien, resident in Michigan, the American asked the other why he did not take out his citizenship papers. The Englishman replied that considering his respect for the "old country" he could not in good faith subscribe to the demands of our naturalization law. Upon being asked to make himself specific, he declared that our oath required the alien to "denounce" the country from which he was being expatriated.

We have been content to have the alien "re-nounce" his former allegiance; and we have made no effort to sunder such ties as affection or sentiment. Were we to interfere with the latter, we should be unduly arbitrary; and by showing a lack of appreciation of the difficult position in which the foreigner finds himself, we should tend to defeat our own ends.

It is a simple and natural act for our native born to repeat that popular language of devotion, "I give my head and my heart to my country. One country, one language, and one flag." We have never known any other country. But how different it is with the foreigner. He wrests himself away from his "patria," while the strong filial bonds are drawing upon his heart; and he

## THE AMERICAN FLAG

is confronted with the problem of cultivating a sense of loyalty to a new national parent. Can he, in all sincerity, do this? If he can, as many have, his is a triumph indeed. In fact, he has done more than has the native American; for whereas the latter is surrounded by the high walls of nativity, that keep him from becoming recreant to his country, the foreigner must scale those very walls before he can become at heart an American.

It may not be amiss to raise the question of whether the alien who can readily forget his past is of the stuff of which Americans should be made. We know what the world thinks of that kind of dog which is ready, at a whistle, to follow a new master. We have our suspicions of a person who can leave his home without a pang of regret, who can efface old associations with the mere latching of the garden gate. What, then, shall we say of one who comes from some distant land, without a tugging at his heartstrings, without a yearning glance backward? Will his loyalty to the United States be strong—will he ever develop that attachment, that strong devotion, to country which ought ultimately to be the very wellspring of our homage? We may be justified in the fear that if one be of the type which can readily blot the past out of the book of remembrance he will not be a very constant and reliable citizen.

## THE PLEDGE OF ALLEGIANCE

This leads us to the further position that although the pledge of allegiance does not presume an entire renunciation of the past, a mere loyalty to the United States, unfortified by love, cannot long remain a satisfactory nor sufficient basis to build upon. So it becomes our duty to cultivate in this fellow-citizen a genuine affection for the country which he has now made his own. Five years should be ample for a healthy beginning. By that time the old sentiments should be relaxing their hold, and in their place should be developing an appreciation of, and a love for, the new land of destiny.

But those results cannot be achieved by disparaging the foreigner and by pointing the accusing finger at him for the ills of present society. We can win him only by extending to him the friendly hand, and by showing him courtesy, respect, and confidence. It is our attitude that will determine whether he shall learn to revere the United States.

There is one other, perhaps an even more significant, phase of the subject of loyalty to the Stars and Stripes. In our solicitude over the flag proprieties, we must not mistake the form for the substance. We go about sniffing the air for infractions of our liturgy when the most serious of the affronts are those which are being committed out-



## THE AMERICAN FLAG

side the presence of the flag, and by indirection. It should not be forgotten that loyalty to country and flag is something more than ostentatious ceremonial.

What shall we say of the American soldier who goes "over the top" in time of war, following his country's colors into the very teeth of danger, and who, directly afterward, in civilian life, holds up a filling station or robs a bank? What shall be our opinion of the orator, who, in the presence of applauding assemblies, pays glowing tribute to "Old Glory," then returns home to receive a bootlegger at his door? During the World War we had men in the highest positions of governmental responsibility, on the one hand appearing to be serving their country, but on the other, engaged, at the expense of the public interests, in feathering their own nests. They gave with one hand, they took away with the other. During the last few years we have had repeated exposures of the activities of pernicious patriots, who have been fine wavers of the flag, but who have prostituted their offices of public trust to avaricious and unlawful purposes. One may salute the flag, take the pledge, display banners over his residence, but leave a great deal to be desired in the way of citizenship. He is beyond comparison more reprehensible than that much maligned, but unfortu-

## THE PLEDGE OF ALLEGIANCE

nate, individual who misuses the flag because he does not know better.

A short time ago a certain Chicago construction firm had been following the policy of flying the American flag over its building projects during the hours of work. In the meantime its employees had been regularly receiving liquor. When the supply of stimulant was cut off, one day, the laborers refused to hoist the flag to go to work. Upon being questioned by the management of the concern, they announced that their slogan was, "No liquor, no work."

This is a gross misconception of the purpose of the flag. As an emblem, it typifies, among other things, the supremacy of the law; to defy the law is to repudiate the flag. There has, of late, been much loose argument about the proper attitude toward unpopular legislation. Even one of our leading newspapers has been propagandizing the land against the prohibition laws, using the specious sophistry that the way to get rid of unsatisfactory measures is to ignore them. Were this view to be widely accepted, the Constitution and every statute would be rendered nugatory, and government would give way to anarchy.

An excellent reply to the philosophy of nullification may be found in President Hoover's message to Congress in December, 1929. Declar-

## THE AMERICAN FLAG

ing that the fulfillment of the law was the greatest problem facing the American people, he added:

The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. . . . Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it, is destructive of the very basis of all that protection of life, homes and property which they rightly claim under the laws.

If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal.

## CHAPTER X

### God and Country

An old man took the speaker's stand,  
His head was crowned with gray ;  
He raised aloft a trembling hand,  
The tumult died away.

"I see," he said, "unfurled above  
The stars and stripes so fair  
Another flag, the flag of love,  
And God has set it there."

—ALFRED J. HOUGH.

**M**ORE flags have been born of religion than of any other cause. Almost all the banners of antiquity originated in some kind of faith. The prevailing type of the Middle Ages in Europe was distinctively Christian. Most of the national standards of today are traceable to a belief in, and a dependence upon, a supermundane power. Apparently, the promise of the psalmist of Israel continues to be fulfilled:

We will rejoice in thy salvation, and in the name of our God we will set up our banners.

The device which we naturally associate with Christianity is the cross. During, and after, the

## THE AMERICAN FLAG

Crusades, it was the most loved and the most prevalent of all imagery. The intermittent, but protracted, warfare between England and France saw the red cross being borne by the English, and the white by the French. To this day, the cross, in its numerous mutations, has retained in Christian countries a considerable popularity. Of all people, the English, with their triple-cross designs, have paid its symbolism the greatest measure of devotion.

The federal flag of Switzerland is a white cross on a red field. When, in the year 1864, an international conference was assembled at Geneva to take action looking to the establishment of a humanitarian society for wartime relief, an emblem was adopted for the purpose of giving special standing to the organization. It consisted of a red cross on a field of white, an inversion of the national colors of Switzerland, and a standing compliment to that republic for its service in entertaining the conference.

In selecting this device for the agency now known as the Red Cross Society, emphasis was laid upon the fact that it was to have no sectarian religious significance. The symbolism was accidental in that it was only a gesture of acknowledgment of the part played in the movement by Switzerland. But the Turks were unable to

## GOD AND COUNTRY

see that by indirection the cross could lose its Christian implications; so, although they signed the convention, they later produced an emblem of their own, a red crescent on a white field, constituting an inversion, in part, of their own national colors. The representatives of other non-Christian countries — Japan, China, Siam, Persia — displayed no religious objections. But many years later, at The Hague Conference of 1907, Persia announced her intention of using a service flag that was a slight adaptation of her national colors, the only change being the red sun.

Tradition and legend have attributed to many flags a divine origin. Among them may be cited the "Dannebrog" of Denmark, which is supposed to have been adopted in the year 1219. As the story goes, the Danes were then at war with the Esthonians. When the Danish king, Waldemar, led his followers onto the field of a certain crucial battle, he beheld in the heavens a gleaming cross. This was greeted with joy as an ensign of heavenly favor. After winning the engagement, the Danes accepted as their national standard the white cross on a red field, its design, however, being different from that of Switzerland. In seven hundred years it has undergone no considerable change, and is therefore frequently referred to as the oldest national flag in the world today.

## THE AMERICAN FLAG

"Gott mit uns" is the inscription which we find on the German imperial standard. Does not every nation believe the God of Hosts to be on its side? In Homer's description of the siege of Troy, the gods are pictured as dividing their support, some being for the Greeks, others for the Trojans. But in these more modern times, with their general acceptance of monotheism, each country believes itself to be the special object of divine favor. Each feels that it has been "called" to perform some heaven-ordained mission in the world. We are not surprised, therefore, to find emblazoned upon many flags a portrayal of the national faith.

The disposition of a country to link its destiny with the divine will is illustrated also in the popular slogan, "For God and Country." Those words are not the peculiar possession of the English speaking peoples. Their equivalent is found in many languages. Again and again the armies of belligerent powers have taken the field with each side proclaiming, in its own tongue, the high inspiration and exalted purpose of its cause, "For God and Country."

Similarly, every nation is fond of calling itself "God's country." When American soldiers, drawn by the fortunes of war into some distant clime, have found their thoughts reverting back to the United States, they have thought of it, in their



## GOD AND COUNTRY

affection, as "God's country." But their experience has been no different from that of the soldiers of other lands.

The American people, it must be acknowledged, have been moved by a singularly fervent national faith. They have conceived of a Providence presiding in some especial manner over the destinies of their Republic. This belief, known to the historian as the doctrine of "manifest destiny," runs like an undertow through our history. It has furnished the justification for each war and each enlargement of territory.

Of course the doctrine of manifest destiny presumes the presence of a Will behind the scenes; and it implies that this unseen agency has selected our country for some distinctive purpose. The faith of the American in that purpose has always been strong. It is well illustrated in the Philadelphia address of Senator Albert J. Beveridge:

Where the flag leads we follow, for we know that the hand that bears it onward is the unseen hand of God. We follow the flag and independence is ours. We follow the flag and nationality is ours. We follow the flag and oceans are ruled. . . . And so God leads, we follow the flag, and the Republic never retreats.

One would expect to find pictured in our national emblem some recognition of the divine

## THE AMERICAN FLAG

favor. Whether it actually is present there is a matter of personal opinion. The popular interpretation is to see mirrored in the field of blue our faith in God. Possibly also our upward look is represented by the stars, each of which is set with one point directed toward the zenith.

The American flag, however, is not a sectarian banner. It is not avowedly even a Christian emblem,—though one may read into its folds any denominationalism that pleases him.

When the proposed Constitution of the United States was being debated in the state conventions, attention was directed to the fact that nowhere in the document was there a reference to the Deity. On that ground there were many who opposed its ratification. Others, rallying to its defence, argued that since ours was a land of religious freedom, where one might believe or disbelieve just as he pleased, the omission was entirely just and proper. Upon the adoption of this instrument of government, our country became committed to the proposition that both the "fundamental law of the land" and the "law made in pursuance thereof" should be free from religious discrimination or favoritism.

Nevertheless, American life has always been rich in religious idealism. Our national character is aptly described by the devout and pithy utter-

## GOD AND COUNTRY

ance, "In God we trust." And as for the flag, though its folds may cover votary and skeptic alike, the average citizen thinks of it as waving somewhere between God and man, and as the emblem of our faith in a Higher Power.

In a preceding chapter we stated that no object except the Bible should be placed upon our national standard. Why is it that we make so striking a distinction in favor of the Word of God? Is a sacred writing greater in authority than the flag, and therefore greater even than our country?

To the irrepressible patriot that may seem preposterous. Yet if one carefully analyzes the philosophy of citizenship he finds it presuming a supreme loyalty to the Deity. Our Revolutionary forbears were wont to meet the onslaughts of their British enemies with the stirring challenge, "No king but God." And in the most loved of our anthems we lift our voices in fervent appeal to the "Great God our king." In the slogan, "For God and Country," we place God first; and that pious appellation, "God's country," can be explained in no other way than in terms of divine preëminence.

But on the other hand we must grant that loyalty to country takes precedence to all loyalties other than that to God. Even devotion to family,

## THE AMERICAN FLAG

to wife and children, must on occasion give way before this greater obligation.

If we are in doubt as to where the supreme loyalty lies, we might observe the practice of the United States navy. In addition to other emblems carried by our men-of-war, there is what is known as the Christian flag. It is a white pennant with a blue cross. Every Sunday morning, at eight o'clock, it is hoisted to a position above the Stars and Stripes, and is kept there for one hour. During that time religious services are held, the band participating by playing *Onward Christian Soldiers* and the *Star Spangled Banner*.

Suppose that there should be a conflict between the will of our country and the apparent will of God. Our duty, nevertheless, is clear; it is to adhere to the superior authority. But may not such a theory prove extremely dangerous to the stability of government? Will not its general acceptance as a policy be followed by the resort to religion as a place of refuge against the law? Even as it is, there have been too many instances of the religious conscience rebelling against the temporal power; and we do not want modern Adonijahs fleeing to lay hands upon the succoring horns of the altar.

The danger is more apparent than real. On questions of human conduct all our chief sects are

## GOD AND COUNTRY

substantially agreed. We have, therefore, such a thing as a widely prevalent public opinion on matters of religion. All that the government need keep in mind is that it must not, in its actions, run counter to this ruling opinion. The threadbare adage that "the voice of the people is the voice of God" is of practical value when interpreted to mean that the only way to determine, for governmental guidance, the will of God is to accept the general interpretation of that will. Thus when fanatical individuals, and small dissenting sects, demur to the policies of the government, the latter can reply that it would be utterly impractical to recognize every man's interpretation of the divine will.

American history is replete with examples of how the majority may overrule small obstreperous groups of dissenters. For instance, when the pacifist Quaker declares that it is the divine will, revealed in Holy Scriptures, that nation should not lift up the sword against nation, what shall the government do? The doctrine of non-resistance has caused some inconvenience, but most governments take the position that the reasonable and fairly uniform public opinion on Scriptures is that under some conditions war is necessary and justifiable. So the American conscientious objector may at any time be pressed into the service in

## THE AMERICAN FLAG

defence of his country, whether it be upon the field of battle or in duties back of the lines.

The case of Professor Douglas C. MacIntosh is strikingly apropos. The principal was a teacher in the Yale Divinity School. Applying, during the year 1929, for citizenship papers, he refused to take the required oath to support and defend the Constitution and laws of the United States against all enemies, foreign or domestic. He based his objections on the ground that his first allegiance was to the will of God, and that he could not bear arms unless he felt that the cause for doing so was morally justified.

It must be noted that Professor MacIntosh was not what we are now wont to term a pacifist. He had served as a chaplain, and again as a Young Men's Christian Association worker, in the World War. He expressed a readiness to bear arms again should the circumstances not offend his conscience.

But the concession demanded by this applicant for citizenship was indefensible and impossible. It could never be a practicable policy for our government to allow each individual to judge for himself as to the righteousness of our cause, and as to the conditions under which he might consent to bear arms. With the trumpet giving so uncer-

## GOD AND COUNTRY

tain a sound, who would prepare himself for the battle?

Judge Warren B. Burrows was therefore following the dictates of common sense when he ruled that the petitioner was "not attached to the principles of the Constitution of the United States," and that the petition for citizenship be denied.

On numerous occasions the teachings of cult groups have run counter to the inhibitions of the law. But the civil authorities, sustained by an adequate national opinion, have been strong enough to suppress such activities, carried on under color of religion, as have been disturbing to the peace and security of the state. In a New York suit, *People v. Pearson*, the court affirmed that the religious liberty of parents is not unduly limited when a statute requires them to provide medical aid for their children, even though their religious beliefs forbid them from doing so. Similarly, according to the Massachusetts case of *Commonwealth v. Plaisted*, the Salvation Army can appeal neither to heaven nor to the state constitution for its asserted right to beat drums and play upon other instruments of music in public places.

Even marriage, "instituted of God in the time of man's innocency," has been made subject to the will of the state. When the Utah polygamist,



## THE AMERICAN FLAG

Reynolds, set up in the courts the contention that his matrimonial status was sanctioned by the teachings of his church; that marriage was consequently a religious institution; and that it was protected by the religious guarantees of the fundamental law of the land, what did the Supreme Court reply? It declared that religion is a relationship between man and a supermundane being; marriage is a human relationship of this world. Therefore, Congress had a right to legislate on the conditions of marriage within the Territory of Utah. The Court was defying the religious conscience of a small sect; but it was sustained by the prevailing will of the body politic, another, and a dominant, will, that was religiously opposed to those "twin relics of barbarism,—slavery and polygamy."

Our attention is here attracted to the much debated utterance of Decatur: "Our Country! In her intercourse with foreign nations may she always be right; but our Country, right or wrong!" In the light of our reasoning that the supreme loyalty belongs to God, how can we pledge ourselves to stand by our country even though she be in the wrong?

On the other hand, who shall determine whether our country is right or wrong? Shall each individual judge for himself? If we should allow

## GOD AND COUNTRY

every person to sit in judgment upon the ethical propriety of each national policy, our government would immediately become entangled in a morass of conflicting opinions. We should have many leaders but few followers.

Fortunately, through many centuries of experience America has learned well the lesson of self-government: the "voice of the people" is a more reliable guide than the inner light of the nonconformer.

Now the points that are here raised, as appurtenant to the question of the comparative claims of God and country, are in large part mere food for ratiocination. We give little thought to them, for we are never called upon to choose between the two loyalties. The practices of the larger churches, moreover, would indicate that the flag does not awaken any sense of conflict of jurisdiction.

Most of the prominent Protestant sects no longer make a sharp differentiation between the fields of the church and the state. True, they still quote the passage of Scripture, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's"; but they are inclined to think of the two institutions as operating upon what are to a considerable extent overlapping fields. Accordingly, one is not much of a Christian

## THE AMERICAN FLAG

unless he injects his faith into his business, his politics, and his recreation. Thus although Protestantism is uniformly hostile to the idea of an established church, most of its divisions welcome the American flag, admitting it to chancels and sanctuaries, and keeping it on display not only on special days but throughout the year.

The doctrine of the Lutherans, however, is somewhat different. They insist on a full practical separation of church and state. Indeed, the church should keep aloof from civic issues; for it has all it can do to fulfill its divine mission of saving souls. Nevertheless, the author is given to understand that the American flag has freedom of access to Lutheran churches and parochial schools.

The Catholic church, no matter what its medieval doctrine, now teaches, in the United States at least, a full separation of the spiritual from the civil power. In this, the Catholic stands upon the same ground as the Lutheran. But the Catholic church polity accepts the pope as the viceregent of God and head of the church, infallible when speaking *ex cathedra* in matters of faith and morals.

Catholics recognize in the pope no authority over questions of the state. Priests are heard to say openly, nowadays, that if the pope should suddenly seek temporal power over the United

## GOD AND COUNTRY

States, every American Catholic would rise to the defence of his country against such an act of aggrandizement.

The statement is commonly made that the American flag is not permitted within the walls of a Catholic church. "Authorities" on flag usage are averring that when a corpse covered by the flag is brought to the door of a Catholic church the flag is removed. How misrepresentations of such nature can spread so far and wide is a mystery. Anyone who observes the practices of that faith will find that only the funeral flowers are invariably removed at the door; the flag, remaining on the casket, enters the church and is borne down the aisle to the altar.

There is one way in which the Catholic people appear to be rather remiss; that is, in the absence of American flags flying over their parochial schools. But there are other denominational schools which are equally at fault. A few years ago many public schools had no flag; and it has taken legislation to remove the cause for complaint. This legislation has not usually affected the church schools. It is not that there are any Catholic scruples against the flying of the flag; for in practically every school room the American flag is found on display, and no other banner is in evidence.

## THE AMERICAN FLAG

There has been, within the last few years, no little whispering about the papal emblem. Charges have been made that it appears over all parochial institutions of the Catholic church, and that when used in conjunction with the Stars and Stripes the latter is given a position of subordination. Not very many Protestants know what that emblem is. In fact, if the reader of these lines will take the trouble to inquire of his Catholic friends, he will find that not more than one in ten of them knows exactly what it looks like. It is never flown over school or church, and only on some festive occasion does it appear within the church. Then it is placed beside the American flag.

The papal flag, so-called, is an emblem of the apostolic authority which, according to the Roman Catholic teaching, was bequeathed by Peter upon the pope. In color it is yellow and white, and it bears the figure of a fisherman's ring. It is no longer thought of as the personal emblem of the pope, but rather as the colors of the Catholic church, and to the followers of that faith has no more significance than colors would have if adopted by any Protestant denomination.

A visit to the various parochial schools of this country, regardless of their sect, will prove that they are about as active in teaching the flag code as are the public schools. Their pupils, on the

## GOD AND COUNTRY

average, are just as well informed on the fine points of flag etiquette as are the public school pupils. Moreover, the pledge of allegiance to the flag is as characteristic a feature of the program in the one type of institution as in the other.

The author, who belongs to the Methodist church, and who is committed to the doctrines and polity of that division of Protestantism, was once invited to attend a fresh-air evening meeting of the Ku Klux Klan, for the opportunity to listen to an expounding of its principles and to view its "naturalization of aliens." Accepting the invitation, he found gathered together a crowd like the sands of the sea. The principal speaker was a stentorian orator, who pawed the air, and hurled barbed invective against all Catholics, Negroes, Jews, Lutherans, and nonjuring Methodists. The Methodist ministry, it seems, had admittedly been casting out devils and doing many other mighty works, but had refused to follow them. And the Klan creed was that he who was not for the fiery cross was against it.

At the conclusion of this display of the pyrotechnics of patriotism, questions were solicited from the audience. Thereupon a meek and diffident gentleman arose to ask information about the reputed disloyalty of the Catholic priesthood. Before the platform mentor could answer, a

## THE AMERICAN FLAG

woman of amazonian presence reared her form. Bristling with resentment, she turned upon the interrogator. "Answer me this," she thundered, in masculine tones; "suppose that you had to do one of two things, either shoot at a priest or fire upon the American flag—which would you do?" The startled man seated himself in confusion, while the redoubtable defender of the faith, arms akimbo, glowered at him in triumph. Then the audience burst forth with rounds of applause that shattered the nocturnal atmosphere.

Notwithstanding the evident approval with which the words of this virago were greeted, the scene was an exhibition of nothing better than cheap, shallow, and vulgar, patriotism. There must have been not a few thinking people present who carried away the impression that the flag of our country had been wounded in the house of its friends. The nation's colors must be poor indeed if their honor depends upon the emotionalism of ignorance, suspicion, and prejudice.

Because we have highly diverse elements in our national makeup, we readily fall into the habit of impugning one another's loyalty. Toads fall from the mouth more easily than do diamonds. Hence it comes about that the Jews, also, are being assailed as unfused elements in the melting pot. In almost every country this persecuted people



## GOD AND COUNTRY

has been between the devil and the deep blue sea. On the one hand, their faith demands the preservation of the ancient law, and obedience to the teachings of the prophets; on the other, they must conform to the laws, institutions, and ideals of the land in which they now find themselves.

Decided differences of religious opinion have developed among the Jewish people of the United States. Some of their synagogues are highly conservative, and cling with tenacity to the old rabbinical traditions; others are modernistic, and show the influence of American thought. In the Jewish theology of the past there was no place for the theory of separation of church and state. In fact, Israel was the greatest example of theocracy that the world has ever seen.

Those who think that because of traditions hoary with age the Jews cannot adjust themselves to the requirements of American citizenship would profit by a visit to the "most straitest sect" synagogue, that of the orthodox Jew. There they would find a reproduction of ceremonials that hark back to a period long before the time of Christ. The separation of the sexes; the covered heads; the rabbi with his back turned to the congregation; the veil covering the holy of holies; all conspire to transport one back through the centuries into a strange ancient environment. Sud-

## THE AMERICAN FLAG

denly there comes over the service a complete change. It is as startling as if several thousand years had dropped out of the calendar of time. Again we find ourselves in an American atmosphere. The language is now English, and the prayer that these supplicants are reciting would do honor to churches the most proudly American :

As the sun in his might, it [the United States] shineth forth unto the world and all the peoples with the lustre of its Laws of right and justice; also thy nation, the house of Israel, pursued from age to age by storm and tempest, envy of nations, and the peoples' hate, ever despoiled without restraint, hath found within this country rest, a nest where to abide, a secure tent to shelter it.

And now, O Lord God, mayest thou be willing and bless this country and all its inhabitants with the abundance of thy blessings. Let no more violence be heard in this land, nor desolation and destruction within its borders; and thou shalt call its walls salvation and its gates praise. Remove thou from its inhabitants all disease and misfortune, all hindrance and mishap; spread thou over it the pavilion of thy peace, and may thy glory, O Lord, rest upon it for all time. Amen.

Our Father in heaven, bless the President of these United States, and the Vice President, and the Congress, and the Supreme Court.

Shower thy blessings also upon the Governor, and the Lieutenant Governor of this state, and upon the Mayor and Government of this city.

## GOD AND COUNTRY

The word "nation" in their prayer has the meaning of nationality. The Jewish nationality has at last found rest and is content to cast its lot in with the destinies of the American people. Needless to say the flag of the United States is welcomed in the synagogues throughout the land. The B'nai B'rith society, moreover, maintains a requirement that every chapter shall have an American flag, and that it shall continuously be on display.

## CHAPTER XI

### Retirement

“Nothing but flags!” yet we hold our breath,  
And gaze with awe at those types of death!  
Nothing but flags! yet the thought will come,  
The heart must pray, though the lips be dumb.  
They are sacred, pure, and we see no stain  
On those dear-loved flags come home again;  
Baptized in blood, our purest, best,  
Tattered and torn, they’re now at rest.

—MOSES OWEN.

THE flag that is in frequent use will eventually show the marks of its service. There can be no object gained, nor good taste shown, in keeping it on duty. One often observes some flag, weather-beaten, tattered, and faded, floating over a public building. We can only deprecate the negligence, or perhaps parsimony, which keeps the veteran ensign still at its post.

Like the battered and worn soldier, spent in the service of his country, and released with an honorable discharge, the flag should be granted a respectful retirement. Depending upon the personality of the particular flag, there are two treatments that it may be accorded. If it has had

## RETIREMENT

no especially valuable association, it may, with reverence, be burned. To be burned is not to be mistreated. Some of our greatest patriots have left in their wills instructions that at death their bodies should be burned and the elements redistributed. Emerson Hough, who has been called the most American of all our citizens, was cremated, and, in order that the land he loved so dearly might reclaim its own, his ashes were taken to the Western mountain top and scattered to the four winds of heaven. The burning of human remains on a funeral pyre is one of the most "ancient and honorable" of all rites.

If, however, the flag about to be retired has an individuality, a place in history, we will prefer to store it away, treasuring its possession. Throughout the United States there are great numbers of banners owned in private homes and preserved as valuable family heirlooms. They have their stories of devotion and sacrifice, and are of historical value both to family and to country.

The death of a wealthy New Yorker, several years ago, called attention to the reverence that may be felt for a flag that is sacred with memories. This man had held the rank of captain during the Civil War, and had led his company upon the battlefield of Gettysburg. The regimental flag

## THE AMERICAN FLAG

under which he had served in that engagement had later fallen into his hands, and it had now been in his keeping for sixty years, cherished as a treasure that money could not buy.

At his death, he left an estate valued at about a million dollars. This property was by his will divided among his heirs. Much to the surprise of the public, the eldest son failed to receive mention in the disposition of his father's material goods. His award was the venerated flag.

But the son showed himself to be a worthy depositary for that keepsake. "The will is perfectly satisfactory to me and to the rest of the family," said he. "My father thought more of that flag than of all his money. In fact, he valued it as priceless, and I agree with my father. I am well provided with this world's goods, and possession of that flag means more to me than any amount of money."

It has been said that the Stars and Stripes have never endeared themselves to the soldiers of our last two wars so fully as they had to the men of the Union armies in the Civil War. This is, of course, a matter of opinion that would be incapable of proof. Nevertheless, it can hardly be gainsaid that the colors used in the war for the preservation of the Union have been accorded a

## RETIREMENT

tender care, and are very precious to the aged remnants of the Grand Army of the Republic.

The strong affection of the Union soldiers for their flag has its explanation. In our earlier wars the national standard had not customarily been carried upon the field of battle. That practice made its appearance in the Mexican War of 1846; and it reached its culmination in the Civil War. The latter was a protracted struggle, and during those years the fate of the nation trembled in the balance. In every engagement the regimental colors and cavalry standards were in view, to advance and retreat with the rising and ebbing tides of battle. There can be little wonder that the flag was regarded as a companion in arms, and that in the reminiscences of after-years it was the ægis watching over each conflict.

The World War, on the contrary, saw all the national emblems drop back to the rear of the army positions; for modern military operations have brought a complete change. The presence of banners at the battle front would betray the position of the defenses; and, moreover, the military triumphs such as we witnessed on the French front were won not so much by inspiration and *élan* as by concentration of resources and cool, scientific calculation.

The practice of our national and state govern-



## THE AMERICAN FLAG

ments in preserving military emblems has been commendable. When well worn the army colors are filed away in the archives of the regiment to which they belong. In the keeping of the War Department, and in several other places, are standards of every American war. Many of them are weather-beaten and faded, and some are in rags and tatters. Federal military regulations now prescribe that the names of battles shall be engraved on silver bands, which shall be attached to all participating flags. The various states also have their collections, some of which are rich in historical interest. Those with the most valuable displays have appointed flag commissions intrusted with the duty of collecting and preserving flags of special record.

A battle standard may not seem to be a very substantial prize; yet in the centuries elapsed it has been the storm center of many a hard-fought fray; and not a few victories and defeats could be recounted in terms of its capture or loss. The office of standard bearer, therefore, has been marked as one of the most honorable. Its importance is intimated in the Scriptural prophecy warning of the discomfiture of Assyria, "And they shall be as when a standard bearer fainteth." Great was the joy and pride of the victor if among

## RETIREMENT

the trophies of conflict he could name the chief flag of the enemy.

All of the great powers of the world today have in their possession banners which they have captured in time of war. They are exhibited with a pardonable pride; and their display is viewed with corresponding chagrin by the nations losing them.

Great Britain boasts of a considerable number of army colors and naval ensigns taken from the Americans in the Revolution and the War of 1812. They are objects of especial provocation to American visitors. But in redress of the balance we are not without our varied assortment of British emblems, some of them memorials of signal victories. Among them are those ensigns wrested with renown from the proud navy which supposedly ruled over the waves. And we have flags that serve as reminders of other struggles—those with France, Mexico, Spain, and Germany.

For many years our government hesitated to expose to public view these prizes of war. We were now on friendly terms with our former enemies, and felt some scruples about doing that which might excite their animosity. But the evidence that other countries were not being restrained by any such motives of forbearance, and the realization that storied trophies of past

## THE AMERICAN FLAG

achievement would be an inspiration to the coming generations, has persuaded us to bring them out of their solitary confinement.

Captive national standards, as is indicated by the affair of the French flags, may even become objects of international policy. During the Franco-Prussian War, the German invaders seized a number of French banners and carried them off to Berlin. Their incarceration in the German War Museum caused, from that time forward, a chronic rankling in the French mind.

At the Versailles Conference, in 1919, the treaty concluding the World War was made to include a provision requiring the return of these flags. The general terms of the treaty were so onerous that resentment flared forth in various parts of Germany. In Berlin officers and soldiers of the Cavalry Division of the Guard entered the War Museum and seized the French flags. Although already packed and ready for shipment to Paris, they were carried forth into the street Unter den Linden; and there, after being sprinkled with gasoline, they were burned at the foot of the statue of Frederick the Great. Meanwhile, the gathering crowd went delirious with excitement, and sang with a renewed fervor the favorite song of the Fatherland, *Deutschland über Alles*.

This incident aroused the righteous indignation

## RETIREMENT

tion of the French Republic. But the German government disclaimed all official responsibility, pleading the defence that the act had been perpetrated by lawless individuals. Although only an episode among the important events following that terrible conflict, it betrayed not only the intensity of the feeling that stirred the two war-stricken countries, but likewise the truth that a flag may be the very personification of national antipathies.

In American history, also, there is a chapter dealing with the "return of the flags." Many Confederate standards were captured during the War of the Rebellion. These were retained by the Federal government until long after the cessation of hostilities. In 1887 attention was called to them by Adjutant General Drum, who recommended to the Secretary of War that they be released. "Over twenty years have elapsed since the termination of the late Civil War," said he. "Many of the prominent leaders, civil and military, of the late Confederate States are now honored representatives of the people in the national council." His proposal was that they be restored to the states in which their respective regiments had been organized. The secretary, William C. Endicott, approving the suggestion, President Cleveland is-

## THE AMERICAN FLAG

sued his noted "rebel-flag order," of 1887, directing the "return of the flags."

Now there blew up a storm of protest. The Northern feeling against the secessionist South had not even by this time subsided; and the "waving of the bloody shirt" was still a favorite pastime among many writers and speakers. The president, in the face of so strong an outburst of indignation, hastened to revoke the order, explaining that upon further consideration he had concluded that the subject was outside the executive competence, and was rather a matter for Congressional action.

Yet, with a pertinacity like that of a pestering fly, the issue kept returning. Southern leaders did not cease their agitation; and many Northerners relented so far as to admit the Southern view that the release of these flags could have no bearing upon the question of the loyalty of the South. John F. Jewett, in his poem, *Those Rebel Flags*, voiced a sentiment that was becoming widespread:

Yes, send back the Johnnies their bunting,  
With greetings from the Blue to the Gray;  
We are "Brothers-in-blood," and "Good Hunting"  
Is America's watchword to-day.

Twenty years after the rescinding of Cleveland's order the asperities engendered by the Civil War had to such a degree abated that a

## RETIREMENT

strong Republican Congress, by a unanimous vote, decreed the release of the flags; and when President Roosevelt signed the resolution there was scarcely a ripple of disapproval.

The affection of the Southern people for their lost emblems confirms us in the opinion that genuine love for a flag does not depend upon its record of glorious deeds and signal victories. There is too prevalent a notion that the esteem of the people can be won only through exploits on land and sea, and through traditions of invincibility. Nothing could be farther from the truth. The world, in giving its admiration to the victor, may give its much greater sentiment, love, to the vanquished. Some of the most cherished emblems of history have been those which have gone down in defeat—only to rise in the hearts of patriots who have followed them. Loyalty, pride, and sympathy, are quickened by their immolation.

And this should be our attitude toward the flag of the United States. It should not be apotheosized as infallible and all-triumphant. It should be taken as it is, with all its successes and failures, with its sufferings, sacrifices, faith, hope, and purpose, and all the treasured memories that cluster around its rich experience. Only so far as it is true to the nation's past, can it be meaningful to us; and only so far can it be what we love to call it—the American flag.





# Index

- Act to Establish Flag, 46
- Adams, John, 124, 155
- Address to New-Made Citizens*, 106
- Agincourt, 121
- Alaska, 48
- Alien Laws, 155
- Aliens, 66, 106, 156
- America, 58, 64
- America*, 81, 87, 133
- America, the Beautiful*, 86
- America's Creed*, 154
- American Bar Assn., 65
- Americanism, 61, 63, 107, 140, 157
- Americanization, 161
- American Legion, 59, 92, 96
- Americans, 13, 68, 106, 123, 126, 158, 172
- Animals, 93
- D'Annunzio, 121
- Anthem, National, 80, 86
- Appomattox, Peace of, 48
- Arizona, 48
- Arlington, 100
- Arms, 178
- Army, U. S., 112
- Articles of Confederation, 43
- Assyria, 1
- Atlantic, the, 23
- Authority, 140
- Autocracies, 8
- Babylon, 1
- Badge, 4
- Baltimore, 78
- Baltimore Harbor, 78
- Banners, 4, 5, 58
- Bates, Katherine Lee, 86, 112
- Battle Creek, Mich., 145
- Baxter, Gov. P. P., 93
- Beanes, Dr., 77
- Beauseant, 4
- Beecher, Henry Ward, 12, 75
- Bellamy, Francis, 151
- Bennett, Henry H., 132
- Benson, Admiral W. S., 109
- Beveridge, Sen. A. J., 49, 123, 173
- Bible, 108, 145, 150, 175
- Bok, Edward, 158
- Boston, 30, 31
- Bourbons, 7
- Brandywine, Battle of, 38, 42
- British, 31
- Buell, R. L., 122
- Bull Run, 124
- Bunker Hill, 121
- Bunting, 102
- Burgesses, Virginia House of, 25
- Burrows, Judge Warren B., 179
- Camp Custer, 135
- Canada, 22, 24, 49
- Catholics, 182
- Chaldea, 1
- Chaldeans, 2
- Chambord, Count of, 8
- Chesapeake, the, 77
- China, 13
- Chinese, 13
- Choir, Czecho-Slovakian, 80
- Choiseul, 24
- Christ, 4
- Christian, 120
- Christianity, 169
- Citizenship, 106, 126, 153, 158, 166, 178
- Civil War, 48, 58, 85, 156, 191, 192

# INDEX

- Cleveland, President Grover, 197
- Cockburn, Admiral, 77
- Code of Rules, 68, 101, 102, 138, 145
- Colonial, 23, 124
- Colonies, 27, 29, 42
- Colonists, 23
- Colorado, 22
- Colors, 57, 58; dynastic, 8; King's, 1; of U. S. Seal, 54; respect for, 136; signification of, 53-56
- Comity, international, 152
- Concord, 25
- Conduct, human, 176
- Confederate Army, 11, 52
- Conference, Flag, 96, 100, 115
- Conference, Versailles, 196
- Congress, 24, 35, 45, 79, 80, 88
- Congressional Resolution, 37
- Connecticut, 16th Reg. of, 11, 12
- Conquistadors, Spanish, 23
- Constitution, of U. S., 43, 47, 62, 147, 162, 174, 179
- Constitution Day, 38
- Continental Congress, 9, 29, 32
- Conventions, 70
- Coolidge, President Calvin C., 97
- Courts, 130, 180
- Crecy, 121
- Cross, 169, 170
- Crucibles, 122
- Crusades, the, 50, 170
- Davis, Max, 114
- Decatur, 180
- Declaration of Independence*, 32
- Decoration, 70, 102
- Deity, the, 174
- Delaware, 47; river, 42
- Denmark, 171
- Drayton, Michael, 96
- Driver, Stephen, 51
- Drum, Adj. General, 197
- Duress, 140
- Duty, of citizens, 168
- Eagle, 3, 5
- Edward I., 6
- Egypt, 1, 2
- Emblems, 103
- Encyclopedia Americana, 54
- Endicott, William C., 197
- England, 5, 32
- Ensign, 58
- Etiquette, Flag, 71
- Etiquette of Stars and Stripes*, 109
- Favor, Divine, 172
- Flag, as emblem, 1; adopted, 21; the American, 9, 21, 49, 72, 99, 125, 199; beauty of, 13; British, 49, 51; code, 68, 101, 145; colors in, 53-56; conception of, 116-118; confirmed, 6; Continental, 29; Danish, 51; decoration, 70, 102; desecration of, 61; devotion to, 63; display of, 57-73; evolution of, 20, 43; evolution of national, 6; final form?, 48; Full and Half-mast, 74-95; glorification of, 53; Grand Union, 30, 33; history of, 3; living, 78, 98; makers, 36; misuse of, 73; offence to, 139; principles of, 18; reason why we have, 9, 10, 12; in retirement, 190; red, 68; of the Revolution, 36; salute to, 132-147; in schools, 61; at sunrise, 75; at sundown, 76; Swiss, 51; symbol, 12, 44; United States, 35, 55, 57; use of in all ages, 5; usage, 69, 108, 112
- Flag Code, 154
- Flag Conference, 60
- Flag Day, 37, 38
- Flagpole, 74
- Flags, 57
- Fleur-de-lis, 7
- Florida, 22
- Flowers, 56

# INDEX

- Forefathers, 66  
 Fort, McHenry, 37, 77, 78, 89;  
     Moultrie, 114; Stanwix, 40;  
     Sumter, 58;  
 France, 7, 19  
 Franco-Prussian War, 196  
 Franklin, Benjamin, 28, 30  
 Freedom, religious, 108  
 French, the, 16, 22, 23  
 French and Indian War, 23  
 French Revolution, 7  
  
 Gallatin, Albert, 158  
 Gallics, the turbulent, 24  
 Gary, Ind., 153  
 Genius, cultural, 66  
 Georgia, 23  
 Germans, the, 16, 93, 121, 128  
 Germany, 19  
 Gettysburg, Battle of, 11, 191  
 God, 146, 169, 175  
 God and Country, 169-189  
*God Save the King*, 82  
 Gonfanonier, 5  
 Government, Federal, 144  
 Grand Army of Republic, 94, 193  
 Great Britain, 32  
 Great Seal, 54  
 Greeks, the, 3  
 Green, John Richard, 24  
 Gumbart, A. S., 55  
  
 Haan, Maj.-Gen. W. G., 100  
 Hamilton, Alexander, 158  
 Harding, President Warren G., 96,  
     101, 132  
 Harrison, President Benjamin, 30,  
     148  
 Harvard University, 67  
 Hawaii, 48  
*Heil Dir in Sieger Kranz*, 82  
 Henry IV., 8  
 Henry V., 8  
 Henry, Patrick, 25, 26  
 Heraldry, 5, 96-111  
 History, fidelity to, 47  
  
 Hoar, Sen. George F., 10  
 Holden, Edward S., 52  
 Holmes, Oliver Wendell, 74, 85  
 Holy Land, 5  
 Holy Sepulcher, 4  
 Hoover, President Herbert, 167  
 Hopper, Jean, 109  
 Hough, Alfred J., 169  
 Hough, Emerson, 191  
 Hudson, the, 22  
 Hughes, Frances Mary, 80  
 Human Flag, 78, 98  
  
 Idealism, 174  
 Imagery, 56  
 Imperial Germany, 16  
 Independence, 42; Declaration of,  
     32  
 Indian, the American, 21, 24  
 Indiana, Assembly of, 62; law of,  
     140; regiments of, 11; state of,  
     61  
 Indianapolis, 71, 109  
*Indianapolis Star*, 142  
 Industrial Workers of the World,  
     66  
 Ingersoll, Robert, 126  
*Io Triumphe*, 121  
 Ireland, 6  
 Irishman, the, 13  
 Israelites, 2, 120  
 Italy, 121  
  
 Japan, 14  
 Jasper, Sergeant W., 113  
 Jerusalem, 4  
 Jesuits, 23  
 Jewett, John F., 198  
 Jewish Holy Writ, 109  
 Jews, 186  
 Jones, Paul, 28, 42  
 Jurisprudence, 127  
 Justice, 131  
  
 Kaiser, the 16  
 Keepsake, 192

# INDEX

- Kentucky, 45
- Key, Francis Scott, 76, 89
- Kindergarten, 113
- "King's Colors," 1, 5, 6, 7, 33
- Knights Hospitallers, 4
- Knights Templars, 4
- Knights, the Teutonic, 5
- "Know Nothing" party, 156
- Ku Klux Klan, 90, 139, 157, 185
  
- Lane, Franklin K., 125, 158
- Latin America, 20
- League of Nations, 107
- Lettish Workingmen's Assn., 68
- Lexington, 25
- Lincoln, Abraham, 65
- Lion's Clubs, Convention of, 56, 106
- Literature, American, 53
- Longfellow, Henry W., 1
- Louis XIV., 82
- Louisiana Purchase, 45
- Loyalty, 61, 162, 199
- Lutherans, 182
- Lynch, Thomas, 30
  
- MacDonald, Prime Minister, 106
- MacIntosh, Prof. D. C., 178
- Magna Charta, 26
- Maine, 23, 93
- Man-of-war, 28
- Maple Leaf Forever*, 83
- March of the Men of Harlech*, 83
- Markoe, Capt., 28
- Marmion, 3
- Marseillaise*, 83
- Massachusetts, 67
- Materna*, 87
- McCray, Gov. Warren, 109
- McDowell, 124
- Medieval Ages, 3, 57
- Memorial Day, 95, 115
- Methodists, 185
- Mexican War, 47
- Mexico, 22
- Michigan, 136, 147
  
- Middle Ages, 4, 169
- Minute Man, 26
- Miscreants, 129
- Mississippi, the, 43
- Mithras, 2
- Mobs, 130
- Montana, 141
- Morris, George P., 19
- Morris, Robert, 39
- Moss, Col. James A., 55, 97, 145
- Mussolini, 122
  
- Nat. Educational Assn., 148
- Nat. Fed. Music Clubs, 87
- Nationalhymne*, 84
- Naturalization, 153, 159
- Netherlands, 22
- New Mexico, 48
- New York, city of, 24; governor of, 38; 14th Regiment of, 75
- Norsemen, the, 5
- North Dakota, 67
- North, Lord, 42
  
- Oath of office, 63
- Objector, conscientious, 177
- Oklahoma, 90
- "Old Glory," 51, 95, 166
- Old Testament, 2, 109
- Orange, House of, 22
- Oratory, American, 53
- Ostentation, Fourth of July, 60
- Overman, Senator, 68
- Owen, Moses, 190
  
- Paris, Count of, 8
- Parliament, 25
- Patriotism, 144, 160, 186
- Patriots, 43, 63, 166
- Peace, world, 107
- Pennsylvania Journal*, 27
- Persians, 2, 10
- Philadelphia, 38
- Phillips, Wendell, 118
- Pike's Peak, 86
- Pledge of Allegiance, 148-168

# INDEX

- Pledge to the Flag, 154
- Pleonasm, 151
- Polygamist, 179
- Porto Ricans, 48
- Portugal, 22
- Praeger, Robert, 128
- Precedence, 105
- Protestants, 181
- Prussia, 5
- Pulaski, Gen. Casimir, 91
- Quaker, 177
- Quiberon Bay, 42
- Radicalism, 65, 66
- Radicals, 65
- "Rattlesnake Flag," 17
- Redcoat, British, 26
- Red Cross Society, 170
- Republic, the, 49, 173; allegiance to, 152; Grand Army of, 58, 59
- Retirement, 190-199
- Revolution, the, 41, 47
- Revolutionaries, 31, 175
- Reynolds, 180
- Rhode Island, 41
- Rhode Islanders, 28
- Richards, Laura E., 54
- Riley Day, 109
- Rome, 3, 11
- Roosevelt, President Theodore, 199
- Ross, Betsy, 39
- Ross, George, 39
- Ross, General, 77
- Rotary, 106
- Roxbury, Mass., riot of, 68
- Rushville, Ind., 139
- Russian, the, 13
- Rutledge, Governor, 114
- Salute, the, 132-147; for women, 133
- "Salute the Flag Society," 143
- Salvation Army, 179
- Sanceri, 126
- San Francisco, 22
- Savoy, House of, 50
- Scholastic, The*, 80
- Schools, public, 62, 64, 66, 68, 113, 146, 153, 155, 183
- Schurz, Carl, 158
- Scotland, 6
- Scott, Sir Walter, 57
- Service Clubs, 105
- Shakespeare, 150
- Smith, Laura A., 142
- Societies, Fraternal, 105
- Solomon's Song, 2
- "Sons of Liberty," 25
- Southern Stars and Bars, 58
- Spain, 13
- St. Andrew, 6, 23, 31
- St. George, 6, 23, 30
- St. Patrick, 7
- Standards, 2; national, 19, 132; of sovereign states, 9
- Standard, significance of national, i, 41, 50, 51, 58, 112
- Starr, 141
- Stars and Stripes, 9, 11, 38, 42, 58, 65, 72, 106, 123, 135
- "*Star Spangled Banner, The*," 76, 79, 80, 81, 87, 133, 135, 137
- Super-patriots, 64
- Supreme Court, 48
- Surprise*, the, 77
- Swarthout, Capt. Abraham, 40
- Sweden, 22
- Switzerland, 170
- Symbolism, 12, 67, 116, 144
- Taft, President William H., 37, 62
- Teachers, 63, 71, 154
- Ten Commandments, 150
- Teutonic Knights, 5
- Texas, 48
- Those Rebel Flags*, 198
- To Anacreon in Heaven*, 81
- Tory, 26, 124
- Trafalgar, 121
- "Tricolor" of France, 7, 8, 15
- Tricolor, Italian, 50

# INDEX

- Tunney, Thomas J., 68
- Union, the, 43, 49
- Union Jack of Great Britain, 6,  
14, 20, 33, 106
- United Colonies, 33
- United States, the, 33, 34, 48, 49,  
62, 67, 103, 107, 152, 158, 165
- United States, flag of, 15
- U. S. Flag Assn., 97
- University, Harvard, 67; Illinois,  
76; Michigan, 76; Purdue, 91
- Usage of flag, 69
- Valor, 10
- Vergennes, 43
- Vermont, 43, 45
- Vigilantes, 131
- Virtues, 120
- Vitry, James de, 4
- Von Bernhardi, 121
- Voyagers, 21
- Waldemar, 171
- War, Civil, 48, 58, 85, 156, 191,  
192
- War Department, 194
- War, French and Indian, 23
- War for Independence, 44, 46
- War of 1812, 37, 47, 82, 121
- War, Second with England, 77,  
125
- War with Spain, 48
- Ward, Samuel A., 87
- Washington, Convention in, 71
- Washington, George, 27, 29-31,  
36, 39, 53, 65, 123, 124, 156
- Waterloo, 121
- Webster, Daniel, 127
- West, the, 22
- "White Knights," 127
- Whiting, Elsie M., 54
- Wilson, James, 158
- Wilson, President Woodrow, 59,  
92, 106
- Witherspoon, 32
- World Peace, 107
- World War, 72, 87, 92, 113, 122,  
125, 157, 166, 178, 193
- Yale Divinity School, 178
- Y. M. C. A., 178
- Yorktown, 42
- Youth's Companion*, 148









